

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

April 6th, M. S. 35.

HENRY HARMON
(Providence, R. I.)

GOOD MORNING:—I think the world has had evidence that we are able to control the human organization, and give evidence of our continued existence; but sometimes I am astonished, when people are passing through the walks of life, that they place such little reliance upon what we tell them will occur in the future. I say sometimes I am astonished, when I see the masses have been held, century after century, expecting through faith, to be here redeemed from every error they ever committed; and they have died without any evidence that it was true, or that they in any possible way, could be benefitted by having faith. But we have brought ourselves into such close rapport with you, that daily, we give you evidence that we possess, not only the power to hold the human organization to speak, but that we have the power to see and understand the law that governs future events. At no time have we ever used an instrument to say, that your pathway will be entirely strewn with flowers and without thorns,—at no time have we ever represented to you that there were no obstacles to overcome—but always have told you that there was a great work to be done, and the result of that work would be satisfactory to each laborer. I am anxious now that the world should understand that the time has come, when principles must be established, to shape the destinies of men. It is not for one man to say unto another, you shall do thus and so, if not, I will make your life a continual misery. This thing must cease to exist; this thing has lived and flourished century after century, and the subjects of this great misery have hugged and held its shackles around them; but the hour is coming, and with such great rapidity, that each one will be called upon to act their part in protecting principles, which, when applied to the masses, or at least when an application is made of these principles, the difficulties of the past will disappear, and the human family will be enabled to live in continual harmony. Where now discord and distrust exists, the conditions of peace will be established. We do not come in any garb but our own; we do not hold mediums for the destruction of a divine principle, but we are necessitated to obey laws, that subject individuals, sometimes, to what appears fearful inconvenience. But through no other channel could the great end be reached. As men and women, you become a part of that great power, which will evolve all that every human soul desires; and it is nothing more nor less than your duty to be subjected to the conditions that surround you. Knowing your high hopes and earnestness of purpose, I am not here to ask you to sacrifice your very being, but to look forward and trust us, or at least, believe that we give you nothing but the truth. It will not be long until the evidence will be so strongly presented to you, and we will not ask you to believe any more, or to have faith that we are expressing nothing but the truth; because you will have the perfect knowledge which we desire to exist in every human soul. Henry Harmon, Providence, R. I.

KATE SMITH.

(Falls of Schuylkill.)

GOOD MORNING:—I have felt very anxious for some time, to be able to control the medium and give a communication to my friends. I will not promise to do much to-day, for I am not strong, but I have been very anxious to reach home, and I think, perhaps, some one will send my communication to my mother. I am not a Spiritualist. I used to belong to church, but since I have found out that this is true, I have felt so anxious to reach the friends that I loved so dearly, that I have laid aside all my prejudices and come here. I died and left a family of children, and my mother feels bowed down and broken, to think that the home that ought to have been so happy, is so desolate. She neither rests day nor night, and the care of the children seems to add so much to her anxiety, through fear that she will not do her whole duty, that she is giving way under it. But I want her to know that my husband and I, watch every opportunity to come and relieve her of the trouble, and make our presence known to her. But she does not understand anything about this, and when we try to manifest to her, she gets more nervous and we see that we can not do any good. So I come here to give this communication, because there is a little friend of mine with the medium, and she says she will have the communication sent. I went last night and showed myself, so that they recognized me at once. Ques. At the medium's home? Ans. Yes, and the reason I did it was, because I would thus get power to give this communication. But the medium did not know anything about it then, but there was an inquiry about it, and that gave me strength to come. I wish people only understood how much good they could do that way. Ques. Where was it that you appeared? Ans. I appeared to the medium last night. Ques. I

thought you spoke of a little girl? Ans. No, but of the lady with the medium. She does not know anything about Spiritualism, but her being with the medium gave me power to manifest myself to the medium, so plain that she jumped out of what appeared to be a sleep, and told my little friend what a beautiful girl spirit she had seen. I want my friends to feel perfectly contented about my condition, for I am perfectly happy, with one exception. I see what trouble my friends have on earth, and it naturally makes me anxious, although I see that they will be rewarded for all the good they are doing, and that there is a power that controls every living being, that leads them in the path which is best for them to move in. People have not got the right idea of these things, and naturally suppose people are wicked, when if they would only suppose they were good, they would all grow to be good. I wish I had known something about this matter before I left; but as that was impossible, I avail myself of this opportunity to come. Ques. Now you must tell us who you are? Ans. My name is Kate Smith, but I want my husband's mother to know that he will give a communication some time, when he feels more like it. He can give it in a different way from talking through a medium. He understands telegraphing on an instrument and he wants to send it on a telegraphic instrument. Ques. Who is the mother you want the message sent to? Ans. My little friend will send it to her. Mother would not like to have her name mentioned. I don't know how she will take it, so therefore I will not send it to her myself. You will tell my friend, will you? Ans. Yes.

ELIZABETH PRICE.

(Wilkesbarre, Pa.)

GOOD MORNING:—I thought I would come in here and see whether it was really just like being alive again. But I find that I have got somebody else to use, and I don't feel exactly like myself; but I would be satisfied if I could only go out and do just as I pleased. Ques. Through that organism? Ans. Yes, I would for awhile. Ques. What would you like to do? Ans. Oh, I would like to make a journey, and see some of the folks I need to know, but I expect that would be impossible, so I have made up my mind to do the best I can and talk to you here as much as I possibly can. [We are very glad to have you come.] I am a little confused. I am trying to get—I know everything, I think, all right, but I am trying to get the name of the place I lived in, and indeed I can not get it yet, and I don't want to go away until I do. I don't know what is the reason, but I cannot tell you why it is I cannot get it. I lived in the place long enough, and had experiences enough to make me remember it all, and I cannot understand why I don't. My name was Elizabeth Price. I know that, and I think it is so funny, because I lived in a place—died in a place—and my husband married again in a place, and I cannot understand why I forget it. Ques. Was it a large place? Ans. Yes. It was above Scranton. Ques. Was it Wilkesbarre, Pennsylvania? Ans. That's it. I am much obliged to you, indeed I am. Why! I was dumb, wasn't I? I had it there you see and I could not get it fixed. That is coming back and being dumb indeed, but I know some things. I didn't forget my name. I have friends there too. [There is a gentleman there who writes a good deal. He writes poetry. He used to write for the paper, until he got offended.] It don't make any difference, if they see the paper they will get interested. I don't wonder people are dumb. It takes some time to get used to this sort of thing. [It is the universal experience of all spirits, they always have difficulty to remember a name.] The worst of it was, I forgot the place I lived in. Ques. Were you a Mrs. or Miss? Ans. I was a Mrs. I had a family, and my husband is married again. [Say anything you please, you are among friends.] I feel like saying a good deal, but it would not be of any interest to anybody, except to my own friends. But I want them to know that it is not necessary to profess Christianity, and believe in Christ to get to heaven, because people who make the greatest professions, sometimes are the most unhappy. They are disappointed, they look for something a little beyond anybody else, and when they come here, they are not put in that high position where they expect to sit up and be looked at. Ques. Were you a member of the church? Ans. Yes, and they thought I died all right. But then I was not much disappointed, because all the time, in my heart, I did not think it was a square thing. I thought if there was a God, he ought to be more just than to condemn people to suffer, but I tried to believe it. I thought I was a Christian. I had that feeling all the same. There are a great many people here who are being led along and told how to do. Some have courage and some do not; and some even if they are compelled to come, feel ashamed to be seen in a place like this. They say their friends will be ashamed of them. They don't want to be seen here. [Oh, this is a good place to come to.] I think it is splendid. It is with us just like it is with you. You have got an idea that some place is not right to go to, and you shun it, but when you come to look into it right close, you find it is better than you thought. I think this is my second birth. I don't think I had any before. I will bid you good bye, and I am much obliged, that you told me the place I lived in, for I would never have found it out. Elizabeth Price, Wilkesbarre, Pennsylvania.

ARISTOTLE.

(A Greek Philosopher.)

Friends, I come to you this morning with a feeling that in the end, all will be well; but that is not to advise you to lay aside your earnestness of purpose, or to become less vigilant in your labors, for each thing is a necessity unto itself, and when you need the greatest strength, it will be given unto you. The shadows that cross the pathway of human life become the stars of wisdom in spiritual existence. You think, at this period of the world, that you suffer and endure privations; and your minds are in a constant whirl of perplexity and doubt. If you could go back into past ages, and see what men and women endured for the principles which they understood to underlie all the ends of human life, you would then understand, that although you may seem to be filled with gloom, you have really nothing—nothing to fear compared with what old martyrs in the past had to endure, and the difficulties they encountered at every step they took. You have grown strong in sympathy, and one man may be bowed down and the way may look dark, but as soon as individuals learn the actual condition of affairs, each earnest soul goes out in sympathy and makes an effort to overcome the difficulties. There is a greater unity among men at the present time than existed in the past. You have not yet fully learned how great the power is, nor how much can be done, in a short time, through that thing called human sympathy. One moment you look upon the earth and the conditions that surround you as elements of destruction, and you allow yourselves to feel exasperated, I will say, with the very force that acts upon the human organization, and for a time it bows you down and makes you not only unjust to yourself, but to others. But scarcely does the ripple pass over your soul, until you hear a voice from out of the distance, saying, grow strong, for this thing shall live as long as the earth stands. The principles of truth shall go before the people, let the consequences be what they will. A simple word sometimes creates unbounded misery, but that same word may cause unbounded joy. Weaken you, as men and women, to weigh carefully your words before you utter them—to look well into your hearts and never allow yourselves to think of other individuals unkindly, although they may speak in a manner that seems to you unjust, if you do not understand the motive—if you do not know the cause. You may even mistake a single word, and use it to your detriment, when in reality it should be used for your happiness and joy. We are learning a system, and endeavoring in every way to bring it nearer perfection, so that we can give to individuals a power to understand individual thoughts without their giving utterance to the thought. When that time comes, there will be less diversity and more unity among people. There will be something that the world has never yet fully undertook to analyze or understand. To-day, you have evidence occasionally that one mind is in rapport with another. You hear individuals say, "Well, I was thinking so and so," when your own mind perhaps has been impressed with the same idea at the same time. There is a unity existing in the human family which, when understood, makes the whole chain complete—each one being a part of that great power which is moving on and working out the destinies of men without any apparent will of their own. Yet each one possesses an individuality—a power within themselves to be themselves; and the necessity, of force, or of rules and regulations to make men better, purer, and truer, will cease to exist. The natural law that exists is sufficient for all men, where they understand that there is such a law in existence, in and throughout all nature. It has existed through all time and will be eternal. From the force of circumstances, you have been necessitated to look to external things, from experiences of what you should and should not do. You have made rules and regulations for yourselves which were not in harmony with your being, and you have suffered severely from such rules and regulations. Each man and woman to-day seems willing to become some other one's keeper—each one seems to feel and understand how others should be, and where they make mistakes and where they do honor to themselves. This thing must cease to exist. Men and women must become their own keepers—their own counselors—as to the power that needs to hold the spirit in harmony with itself. Every law that man makes to govern others is a stumbling block in his foot-path. We come to you, not wishing to hold power over any atom in the vast universe other than our own spirit identities. We come to you with the desire to give you a perfect understanding of yourselves. I am willing to admit that men and women who are ignorant, hold up their hands in holy horror at an utterance like this. Nevertheless, every word bears the impress of truth upon it, and when there is a natural application of this course made, men will understand what dupes they have been to themselves. Men will understand, then, when and how all the misery that has existed in the human family has originated. It has its source in the past ages, when men were undeveloped, and took the sun as a powerful being, either willing to destroy or build them up, according to their ideas of justice. That view of things has been framed and brought into a form of theology; and it has held men century after century. Each century has been throwing off some of the defects, and improved a little in its course of progress; and it has left the men of to-day, to take the law and to give men to un-

derstand that there is a principle that is universal, which, when applied, will produce the greatest satisfaction to men and women that they have ever experienced at any period of life. You have all, in your life's experiences, had momentary hours of happiness. You have felt lifted up, and so joyous that you scarcely understood that you lived on the earth plane. Instead of momentary happiness, this happiness will be eternal. It will be your life's existence—never ending; and each hour adding something to the beauty of your lives. How grand—how sublime is the idea, as I present it to you. And you, with the sad experiences you are having, can scarcely realize the possibility of a result of this kind occurring for centuries to come. But we understand the power that is moving all men. We understand that this realization is near unto you, and the trials and great revolutions that are taking place among men, are only the harbingers of great good. And it is to encourage you, and show you our sympathy with you in such experiences as you are enduring, that we hold the instrument to-day; hoping soon, and very soon, to demonstrate to you the power that we possess. We are moulding each form and each mind in a way that, in the end, will work for the universal good. Men have been so educated that they have made no effort to surround themselves with a degree of happiness; and some think that they live alone for evil. We have felt the necessity that they, too, should be converted, and enjoy all that life could give; but that one thing, evil, is to be first wiped out. Your hearts appear large enough, not only to desire your happiness, but they will become large enough to take in all men and women, and all that have been subjected to misery, care and doubt. You will say, there is a fountain which gives me strength and power and joy. I do not want to stand in the front and enjoy all that it gives. Come one, come all—it is not for one, but for all. Each one accept and be happy—each one understand that in the sight of a universal principle, they hold within themselves an immortal spirit. That spirit, under favorable conditions, can become a shining light to the world. Under poor, ignorant and superstitious rules and regulations, it can become a power to destroy and abuse, not only its own condition, in life, but make many hearts sad—many hearts to look with horror, even, upon human existence. These things are passing away—these things are of the past—these things are perhaps apparent among you at the present time; but they are moving—moving—and the horizon is becoming clear; and it will not be long that men's hearts will continue to be sad—it will not be long that men's hearts will doubt—it will not be long before the cloud disappears, and men and women will be free. Ques. Who is the friend? Ans. Aristotle.

AUNT ELIZA HINK.

—(Below Richmond, Va.)

Friends, how do you do? I just came in a little while, to have a little rest. I have not been used to having silk gowns, but I felt like coming. I am not used to such a place as this. I came along after a gentleman who seemed to know so much, because I felt that I would like to do like other people. The big man, what runs this place, he said, I should tell you that we all had to come and be ourselves, and people would be so perfect afterwards, that they would not know themselves. I feel as though I would like to talk to that lady, what come a good ways off, [referring to a lady in the circle.] for she is pretty good, I think. That big spirit that controls you, he is here. I had a different kind of shaped mouth from this, and I can't talk right. Ques. Ask that friend of mine, if he likes the way things are shaping? Ans. He says he cannot do it all at once. He is doing as fast as he can. I do pretty well, I don't you think I do? [Yes, very well.] I thought I would. They called me Aunt Eliza. Ques. What was your last name? Ans. Hink. Ques. Of what place? Ans. I lived below Richmond, Va., on the James River. I am getting away, and don't think I can talk any more. Ques. Were you an old lady? Ans. Of course I was. [You will go back to spirit life and feel that you have never been old.] That is what they said if I came here. Everybody wants to be young.

WILLIAM LAUER.

(Carversville, Bucks, Co., Pa.)

I shall address you this morning, from the text, "If a man die shall he live again?" And my own sermon shall be the evidence of the existence of spirit. When we undertake to discourse on a subject that holds such great interests to mankind, it would be well to weigh every thought that flows through the human brain, and make it a part of the power to give evidence of a continued existence. Men stand before a congregation and preach—they feel that something is expected of them, and they make efforts to lead men and women in a path that they have been taught was correct, or at least, they want men and women to believe in something, that they, in reality, know nothing about. I, for one, labored for years, striving to make men and women understand that there was such a power as Jesus Christ, and it was only through him crucified, that men and women could be redeemed; and all who could not believe what was given to them through the clergy in that direction, would be eternally damned. That speaks largely—largely for our appreciation of a power that is universal.

It looks feeble to me at the present time; and how I could once have raised my voice, and addressed men and women, asking them to have faith, when there was not one particle of evidence of the existence of such a being, is more than I could understand, if it was not for what is today, called spirit control and mediums. I understand now, that I was nothing more than the instrument I am using, and when I placed myself in a position to do so, I attracted powers around me that unloosed my lips, and many men and women listened to me enrapt, and thought that I possessed a power, or gift from God, which few possess; and then, when they came to view my daily life, they looked upon me with distrust and suspicion, and said, "There is a man who is able to tell us the way to heaven, but his daily acts are not in accord with his teachings." I often felt, that I was not living the life that I was authorized to do. But there seemed to be a force around me that compelled me to do as I did. Still, I had faith in Jesus Christ, and so died, and the world consigned me to the tomb, as if that was the last of William Lauer. But I have come to-day to give evidence, that if a man dies, I presume he dies; but no man dies; he only changes his condition. I travelled and often preached in Carversville, Pa. years ago. I had a family, and I will be recognized through the paper. This lady's (the medium's) husband was acquainted with me, and we often had discussions together on religious topics. Yet I never would listen to him. That is, he tried to get me to investigate Spiritualism, and I gave him to understand, that I was in the right road. Ques. Had you any other church than the one you have spoken of? Ans. I was what is called a Christian; (the same as the Campbellites) but when a man collects a church around him, they name the church after the man. Ques. Have you ever preached as a Christian, other than as a Latierite? Ans. I was really opposed to the Christian religion in the first, or early days, before I embraced it. Ques. Did Mr. Firman help you any? Ques. I want to know, whether these words that are dropped, that seem lost—whether the spirit on the other side, is able to take them up and get the benefit of them? Ans. I don't know as I would have ever come here, if it were not for the idea which he gave me. My acquaintance with him, naturally led me to investigate.

THE OLD MAN OF THE WOODS.

I cannot at once bring myself to fully realize that I am again taking up thought and giving it utterance to embodied spirits, but such seems really to be the fact. You are giving strict attention, and waiting for whatever may come to you. For this we are doubly grateful, for every effort in this direction is making us strong, and also giving power to millions of undeveloped beings who never had a condition to understand that souls were immortal. How many men and women, in the past ages, lived out a physical life without any knowledge that there was a future state of existence—that that power that moved and controlled the organism, left it and took on another condition, to grow in power and wisdom. And as all things are a necessity to conditions for the changes that are brought upon them, men have laid some few centuries, silent and alone, unconscious and scarcely knowing that there was an atom of intelligence within them. All seemed to be nought—all seemed to be dark, and thought was not a thing of the present, but a thing of the past. But our coming and holding human organizations has been the light that descended upon such benighted creatures. It has been the food which has awakened them to consciousness, and gradually—gradually—they are unfolding. You are embodied spirits, with a power to obtain a knowledge of the past, and living in a period of the earth's history, when every avenue seems to be open to convey thought and knowledge to you. You cannot realize how little some men and women knew in the past ages—how unfavorable were the conditions that surrounded them, and how impossible it was for them to make one condition in their favor. But the hour has dawned, and the day has descended, and the darkness of the past will be made a light for the future. Men and women who lived in the early ages of the world's history, had not a condition to grow—had not a condition to acquire one element more than they did, and it was through these very conditions that existed that they have been allowed to lie in darkness, or silence, so long. But there is nothing lost in this vast universe. Every power, in the end, is utilized, and brought out for important purposes. These men and women are being resurrected—are coming to the front—not strong in their own power—not feeling that they are themselves the important factors, but they are willing instruments in the hands of enlightened men and women—they are instruments that are being made use of to mould the minds of men and women who hold themselves so entirely in opposition to any progressive thought. Through the instruments of this rising, they have imbibed information of the ideas of theology. They are conscious of their own inability to act, without some power, and that power holds them in a condition to enter homes and to approach individuals who are strongly imbued with prejudices, and hold old theology as one of the most important factors of the world. They enter in, and there is nothing there that man can discover, and when the man kneels in the deepest humility, one or two spirits of this kind enter in and bow by his side. They are amazed at the man's position—they are held in wonder, and gradually they gain a power over the man, and and he begins to feel that he is doing something that is ridiculous—he begins to feel that it is not all right, and old theology gets a shock that no power on earth can ever rebuild in that individual's organization. When I thus speak to you, you may think this a wild and visionary thing. You cannot understand how a thing of such low growth, or at least, so far back, can be made an instrument of such great use. All these years, when it seemed dark, and there seemed to be no future, there was an adding to each spirit, of something, which although not visible, or they were not conscious of, which made them something more important than men would scarcely dare to think. Nothing is lost—nothing is lost, and all things become useful and good in the end, and it is something that ought to cheer the hearts of men, to know that although unfavorable conditions may exist, and men seem to be lower than the animals in the field, yet that divine spark lifts it up and beautifies it in the end. [Give us the name please.] Would you be willing to give my name, for the present, as the Old Man of the Woods? I want to give another communica-

tion. While the medium is under my control she has a good idea of the awful condition of spirits of ancient times. A few days ago I spoke upon the subject of magic. I have not yet done with my work in that direction, but when I have I will give my name.

JAMES BETTS.
(Carversville, Bucks Co., Pa.)

How does thee do? I would like to be able to talk a little while, for it seems as though a great many of us have got back into that position of waiting for some one else to come and communicate, that we staid back and really neglected a duty by not coming. I believed in Spiritualism, to a certain extent, but I had very feeble ideas in regard to it. I shaped it according to the discipline of the Friends Society, and I found it would not hold water all the way through; and the mistake the Friends have made, is, by making regulations for their preachers, allowing them to speak just so far and no further; and they have lost all the spirit, very nearly, that ever existed in the meeting. But Spiritualism is running in the same channel, as far as it can. I see that Spiritualists comprise every society in the world, and each one expects to draw the principle down to their conception of truth and honor—and each one wants to shape it according to their old idea. I would say to such people, that they might just as well give up the ghost at once as at any future time, because it is a principle that is universal and men and women must be grown to it. It could not be controlled in the past to accommodate any man or woman, and it makes no difference how unfavorably they may be situated in life, as soon as people give up this idea, it will make a rapid stride and the good work promised will be about complete. I have not come here to send any particular message to my friends, although they will want to hear from me; but I came on account of coming in contact, or in rapport, with the lady who has come from my home, (referring to a lady present in the circle); and also she is acquainted with members of my family, and the medium was too. But I have been gone for some time, and I expect, forgotten by many. James Betts, near Carversville, Bucks County, Pennsylvania.

Judge Jenks.
Newtown, Bucks Co. Pa.

I approach this morning, with a doubt in regard to my ability to address you, in a manner that will be entertaining and instructive. But I know that I come in the presence of individuals, who feel a desire to do something to improve the condition of the human race, and to make men and women happy, where now they are sad. I have pondered long and well, and have looked from almost every standpoint, of human life, to see how to be able to control the masses of men and women to work in this great reformation. And in studying from various outlooks, I sometimes have felt willing to lie down and rest and not make any effort to work out the redemption of the human race. But back of this there was a motive power, that would not allow me to rest; and after travelling over every country of the globe, studying the interests of individuals, I have come to the conclusion to put my forces to work through your organization, and work out a condition, where men and women will cease to struggle with adverse elements and come in rapport with conditions which will make them desire to become brothers and sisters. You understand the principle that we advocate, is one of universal justice. We do not wish to create misery in any quarter of the globe—we do not wish to destroy, but we do wish to build up and make strong. To do this we must have some avenue through which to act, and some way to reach men and women; and I find in working here to day that new thoughts come to me, and I take in the real condition of some individuals, who are to-day working to destroy the great work that we are doing. And I find that they are swayed and controlled by a multitude, and they feel that in some way, just or unjust, they will gain power to destroy and to bring men and women down to old conditions. Now to me, this seems to be something so terrible, that I do not delight to look upon it, but as all souls possess some spark of humanity, I ask each individual to look and see how far they are actuated by the principle of justice—how far they are governed by a desire to do good, and how far they are governed to gain their selfish ends. These things must be looked into and instead of looking at individuals in the light of scorn, I ask men and women to weigh well themselves; and, if after carefully searching through their organizations, they find that they possess no defect—if they find that all is beautiful and good, then may they act, to crush out, or to bend and bow down any individual who is not working in the direction of truth, and not until then. We do not wish to condemn any men or women—we do not wish to create misery anywhere, but we do ask men and women who are distributing their power of destruction among men, to look to this and apply the rule to themselves, for there is a future that meets every man and woman, and each one must pay the penalty to the fullest extent. We will not, after reaching out and addressing men and women, take the consequences of their future. We will not, nor can not stay the power which is moving on and as that power means to liberate every created being, it is impossible for any power to come up and crush out the forces that are irresistible. Men and women may lie down to rest, assured that the forces that are working mean good to all. Judge Jenks, Newtown, Bucks Co. Pa.

ELIZA WELSH.
(Quebec, Canada.)

Faith, and is this the place where the priests forgive sins? [I guess we can absolve you here.] Faith, and I have no money. [We will do it without price.] Faith, and it is all worried I am. [Very well; tell us what is the matter and we will help you.] I don't know what the matter is. [You did not find things as you expected?] Say that Eliza Welsh is here. Ques. What do you want to find? Ans. I want to find my way back to the priest. Ques. Well, how came you to lose him? Ans. Faith, and I got lost off of a boat, and I want the priest to forgive me. Ques. What boat? Ans. It was not a ship, it was a boat, on the Saint Lawrence river. [It is all right, Eliza; you don't want any priest; that is all a mistake. You are in spirit life; do you know that?] And

sure I do. [You see, you don't want any priest—you are all right. What could the priest do for you if you were to see him?] I would like to see Jesus Christ, and I cannot see him without the priest helps me. [You need no priest. These priests have misled you in regard to that. They have no power to help you—they have no power whatever to help you. You can help yourself, and that is the only person who can help you. I will tell you how to help yourself. You just turn in and try to help other people, and you will be astonished to see how you will help yourself.] Be jabers, I will try. Eliza Welsh, Quebec, Canada.

An Appreciative Letter.

FRANKFORT, Ky., March 30, 1883.

Mr. J. M. Roberts—Dear Brother:

I enclose you one dollar for your most valuable paper, for six month's subscription. I feel that I cannot afford to miss one number, and I know that my time must be nearly out.

You will recollect, dear brother, that I wrote to you last spring, making inquiry about Dr. James A. Bliss, and that you highly recommended him to me. For that, I now wish to thank you; for I believe that it has been through him that my life has been spared. I find him to be what you recommended him to be. I have been for the past six or eight months almost on the verge of the second birth; but his medical adviser assures me that I am now out of danger, for which I am very grateful. I have a dear old mother to watch over and nurse, who has been an invalid for years, and I am her only child spared to her on earth. And oh, what a comfort MIND AND MATTER is to us both.

I take very great interest in those ancient communications, and try to spread the knowledge of the truths they impart, as much as is in my feeble power.

I have read, with very great interest, Dr. B. F. Brown's treatment of obsession, and I believe in it, or as far as my knowledge of the subject admits; but that is very limited. However, I want to ask you some questions about it, for I know you have had some experience in this phase of treatment, or at least I think you have. I wrote to Dr. B. some time ago, asking him to send me some testimonials of the success of his treatment of persons who were addicted to the use of strong drink. He wrote me that he had none published.

Now what I want to know is, do you know of any one who has been cured of the excessive use of whiskey? I have many dear friends who suffer, at times, from that evil. Would to God that all could be freed from that awful curse, intemperance. It is more about intemperance I wish to know of than anything else. Please write me. If you can give me any information on that subject you will very much oblige me.

Believe me ever your sister in the cause of Truth.

BELLE R. SHANNON.

[We have thought it best, for several reasons, to publish the letter of our friend, and to make such reply to her inquiries as may serve to help some other victims of intemperance, other than those for whom she is more especially interested. Since becoming an investigator of Spiritualism, and an observer of the facts which constitute the groundwork and superstructure of that especial branch of knowledge, we have been thoroughly convinced that a vast proportion of the intemperance that prevails is the immediate result of the spirit obsession and control of highly nervous, sympathetic, sensitive and generous people. It is very rarely that we find a cold, stolid, unsympathetic, selfish and morose person falling a victim to intemperance. This one fact should suffice to show the nature of the affliction of intemperance. When people who feel an impulse to drink can be made to understand that the prompting comes to them from influences of a psychological character external to themselves, and that to yield to those external influences is to surrender their individual control of their own organisms to be used by the will of others, then will they exert all their power to assert their individuality, and few indeed will be the instances in which they will be overcome. Persons who find that they cannot yield to the first impression of a desire to drink without a liability of drinking to excess, may rest assured that they are the victims of ignorant, grovelling and selfish spirit controls, who use their bodies to gratify their old appetites to the ruin of the happiness of the rightful possessor of those bodies.]

The common physiological idea that an appetite for intoxicating drinks is the result of hereditary physical attributes is certainly an error, and the effect is mistaken for the cause. The attributes of what are now absolutely known to constitute mediumship for spirit control, are particularly inheritable, indeed more so than any other class of personal or individual attributes. Where either parent is mediumistic, the offspring may or may not inherit the physiological characteristic of the mediumistic parent, without regard to which it may be, whether the mother or father; but if both parents are mediumistic, then the chances of the offspring being mediumistic are so greatly increased, that it may be considered that their children will be mediums. This law or fact is so fully exemplified in almost every one's daily experience, that to deny it, is futile. Here then the work of relieving the world of the evils of intemperance must begin. By the proper understanding of the matter, most persons who would otherwise become the victims of intemperance, may be prevented from being drawn into its vortex. But our experience has been that where spirits of a low, selfish and immoral nature, fasten upon and haunt a human organization, and have learned to use it for their gratification, it is with the greatest difficulty they can be dislodged, and the mediumistic victims rescued from ruin. The only hope in such cases seems to be that the persons so used, can be made to realize the necessity

of fighting and driving back these invaders of their rightful organic domain. Sometimes, it is true, the invading, or would be invading spirit is met and overcome by friendly spirit influences exerted upon the mediumistic person, but this they cannot do unless they have the co-operation of the latter to the full extent of their power of will. This subject is one that would require an essay of some extent to properly treat of it, and this we cannot now attempt, but we will again resume the subject as opportunity offers. It is certainly a subject of the greatest importance. We would be obliged to our friends for any facts bearing upon it that will serve to instruct and be useful to those who are seeking light and help in that direction.—Ed.]

Our Kansas Correspondence.

PALMER, Washington Co., Kan.,
April 2d, 1883.

Editor of Mind and Matter:

DEAR SIR:—Enclosed is subscription for another year for MIND AND MATTER, which I consider a staunch spiritual paper, and one that will defend all true mediums.

It may not be inappropriate for one to mention the Quarterly Meeting of the Spiritualists, at Jamestown, Kansas, on the 17th and 18th of March. The weather was very cold on the 18th, the closing day of the meeting, and this prevented many people from attending, although the building was filled with those who came. The editor of the Jamestown paper was present. The speakers were Doctors Ballou and Blanchard, from Delphos; Lewis, from Salem; Moody, from Burr Oak, a relative of the great revivalist, and other brother and sister speakers.

Your correspondent spoke on the subject, "Why am I a Spiritualist?" which he felt met with the approbation of many of the audience. Sister F. F. Halferty gave a musical entertainment on the organ, which was appreciated, and a vote of thanks was given, as also, to the friends of Jamestown for the hospitality shown to those coming from a distance.

During the evening, we had a seance at the residence of Brother Thomas Morris, receiving evidence of the spirit life through the mediumship of Sisters Moody Foord and Grant; and through Brother Lewis, who was influenced to heal several persons who were present, and gave them relief—reminding us of the days of Jesus and his disciples, who healed the multitude of divers diseases by laying on of hands, especially of those who had faith.

Palmer is a good shipping point on the Central Branch Railroad. It has six large stores, an elevator worth several thousands of dollars, and no church except a Catholic one. An effort has been made to build other sectarian churches; but up to this date these have failed. Your correspondent has offered to subscribe one-tenth part towards a non-sectarian building, in which Spiritualists could have an equal chance. Though some of the people seem willing to accept this proposition, the leaders of the various denominations who have taken the field (the last being Methodists,) for the purpose of erecting a building where spiritual truths ought to be promulgated, have declined your correspondent's offer. I am, however, firm in the stand I have taken, to unconditionally refuse to give one cent towards helping any denomination, that will not give Spiritualists an equal chance. We had better have no churches, than those which adhere to old theology, old superstition, or old theories, that have been long since exploded. Let our church conform to the advanced position of the 19th century. Let us not think to throw all our burdens upon Jesus of Nazareth, and rest secure in the unreasonable doctrine of the Vicarious Atonement. But, rather, let us rely upon our own efforts to work out our salvation. Let us not branch out on the cold waters of Materialism, but accept the living truth, as it is revealed to us from day to day, from the dear and wise ones who have gone before us, that we may profit by the messages of love and wisdom from the angel world. Yours truly,

GEORGE E. SMITH.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.

Fraternalty yours,
DR. HORACE M. RICHARDS.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

DR. B. F. BROWN has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.

HON. WARREN CHASE will speak in Toledo, O., during April and visit the New England Camp Meetings during the Summer.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

SOLOMON W. JEWETT, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering humanity.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

We would call the attention of Mediums and Spiritualists generally, to the advertisement of Geo. N. Holtz, printer, (in another column). All desiring cards, circulars, or printing of any kind, would do well to give him a call.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

MRS. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

PROF. WM. M. LOCKWOOD wishes to inform his many correspondents that his address is Ripon, Wis., and not at Omro, as many of his letters are either lost or delayed by being addressed to the latter place. All communications should be addressed to Prof. Wm. M. Lockwood, Ripon, Wis.

A. W. S. ROTHERMEL, is holding seances in Rochester, N. Y. with good success, and has engagements to the middle of the month. All persons wishing to make arrangements with him for seances on the road from Rochester to Buffalo, can address him at 189 North St. Paul st. Rochester, N. Y.

P. L. O. A. KEELER, is this week holding seances and giving slate writing sittings to the skeptics of Frederick City, Md. He has been kept busy in Washington over two months, and will return there next week to hold seances in conjunction with his brother, Dr. Wm. M. Keeler, a physical medium for manifestations of a different character.

MRS. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington St., Room 14, Indianapolis, Ind.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor.

Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. Sunday April 15th, Morning subject: "Marriage here and hereafter." Evening subject: "Immortality." For further particulars, see *Public Ledger*. The public cordially invited.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

MR. WM. RICHMOND, writing to us from San Francisco, California, informs us that the Thirty-fifth Anniversary of Modern Spiritualism, was celebrated in that city at Ixora Hall, Washington Hall, and Metropolitan Temple. Addresses were made at the various places by Mrs. Richmond, Mrs. McKinley, Dean Clark and others. The halls were tastefully decorated, and profuse floral offerings lent their sweet perfume to the air. Many vases, baskets, stars, bouquets, and other varieties of emblems, but not one cross.

THE Liberal and Spiritual Society of Atlanta, Ga., celebrated the thirty-fifth anniversary of Modern Spiritualism, in an appropriate manner, on Saturday, March 31st, and Sunday, April 1st. The programme has been sent to us, but is too long to publish entire. Poems, recitations, singing and speeches were the order of the day. Prominent among the speakers and mediums present and participating, we may mention G. W. Kates, A. C. Ladd, A. J. Van Duzee, Mrs. C. C. Van Duzee, Mrs. A. Bradford, and Mrs. T. W. Thompson. The lyceum was one of the principal features of the occasion.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

DR. ABIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

Spirit Obsession.

Editor of Mind and Matter:

As there are quite a large number of people writing to me for information on the above subject, I would like to inform them that I am so busily occupied that time will not permit of my writing brief articles for publication, and that I am at present writing a book on the subject, under the dictation of Dr. Bonney and many other spirits, giving their experience in that line; also relating cases that have come under their notice as well as my own. This book is intended to show the *modus operandi* of the controlling by different spirits in the spirit world. It will be completed and ready for the public the latter part of the summer, providing enough subscribers can be obtained to warrant the publication of it. The price will be \$1.50 per copy. All persons wishing to subscribe therefor, may avail themselves of the opportunity by addressing me in care of MIND AND MATTER, 713 Sansom street, Philadelphia. I would also inform my friends that I have changed my office and residence to 454 North Fifth street, where I will be pleased to meet my friends who wish to call upon me in person.

Respectfully,

DR. B. F. BROWN.

Notice.

A single lady is desirous of finding a situation in a small family, as house-keeper, or as general help in any light work. A home-like situation preferred. For further information apply at the office of MIND AND MATTER.

Anniversary Exercises in San Francisco.

Editor of Mind and Matter:

We celebrated the birth day of our cause in a very successful and appropriate manner, by a union of our four meetings, holding two sessions on Saturday in Ixora Hall, at which Mrs. Cora Richmond and Mrs. McKinley took the leading parts, followed by conferences, in which "home talent" was creditably displayed in short speeches, communications from attendant spirits, poetical effusions, etc.

Sunday afternoon Washington Hall was crowded by the combined societies, and under the skillful management of President Wilson, everything went "as merry as a marriage bell." Everybody seemed happy, and as an assurance of the "feast of reason and flow of soul" that was afforded by the many speakers, I only need to say that the leading one by the writer was least in merit by far, and the reader can judge of its quality, if our gracious editor can give it space, as desired by the audience.

Sunday evening all attended Mrs. Richmond's meeting, at Metropolitan Temple, where she discoursed in her usual manner upon "The Spiritual Easter." As I took no notes, I will not attempt to give a report of the profound and practical ideas given, it is enough to say that they were philosophical, and eminently fraternal and reformatory.

The best evidence of the appreciation of the work of our heavenly visitants for the last thirty-five years was manifested by generous contributions at each hall, for the benefit of needy members of our fraternity. Surely there was a responsive joy in heaven to see that noble souls in San Francisco have become "ministering spirits to their unfortunate fellow creatures."

On the whole, this was one of the very best celebrations that the Spiritualists of this city have held to commemorate the greatest event in human history, and if the cordial good will then manifested, continues, San Francisco's "growth in Grace," will be largely augmented by its numerous Spiritualist Fraternity.

DEAN CLARK.

Confirmation of the Authenticity of James Gruet's Communication.

ALLEGAN, Mich., April, 1883.

Editor of Mind and Matter:

DEAR BROTHER:—In MIND AND MATTER of March 24th, I see a communication purporting to come from a spirit who claims to have been James Gruet, a martyr to the bigotry of that old wretch, John Calvin; and as I have lately been reading the "Champions of the Church," and you having asked for information from any one who knew anything that would confirm the authenticity of the communication, I would refer you to page 587, of the above mentioned work, by D. M. Bennett. The author in speaking of Calvin says: "His meanness and inhumanity in causing the execution of the poet James Gruet." Again at page 594 he says: "He (Gruet) was tortured every day for a whole month," (by such means as none knew better how to torture than John Calvin.) In a quotation in "The Thinker," page 149, A. J. Davis thus expresses himself: "By Calvin's unforgiving instigation a magistrate was deprived of his office; James Gruet was beheaded, and Servetus was burned at the stake."

The foregoing should be enough to satisfy any skeptic of the truth of the communication in question. Yours for the Truth,

J. H. WETMORE.

Drawer No. 88, Allegan, Mich.

Testimonial to Dr. B. F. Brown.

Dr. B. F. Brown—Dear Sir:

I applied the magnetic pad obtained from you. It worked admirably. The debility in my shoulder and right arm with which I had been troubled the last preceding four years, left me in ten days after applying the same. I would advise the afflicted to try the same remedy.

WM. K. ARMSTRONG.

Shamong, N. J., April 10, 1883.

Still Screams!

The *Saratoga Eagle*, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of *screaming!* Best advertising medium in *Saratoga*; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the *Eagle* a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

JOHN JOHNSON & Co.,
Saratoga Springs, N. Y.

The *Saratoga Eagle* has more life to the square inch than any other paper in the country.—*Unionville New Century*. Enclosed find a nest egg for your *Eagle*, \$1. Your support of free and general education is most praiseworthy.—*Ned Bunline*. The *Eagle* is a fearless bird, and a proud representative of American soil and principles.—*Clayville Sentinel*. John Johnson, formerly city editor of the *Times*, just lets the *Eagle* scream. He says the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam attache is a brilliant paraphraser.—*Troy Times*.

The Freethought Directory.

But few seem to understand about the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN,
Salamanca, N. Y.

A Generous Offer.

To any person who sends me two dollars for one years subscription to MIND AND MATTER, I will give one ticket to attend one of my seances. This offer to hold good for any place I may be in.

CARRIE M. SAWYER.
St. Louis, Mo.

39 Fair Street, New Haven, Conn.,
March 2d, 1883.

Editor of Mind and Matter:

I am making arrangements for an extended tour through the West and would be pleased to hear from parties in any part of the West, who would like to secure my services, either as medical and business clairvoyant and healer, or trance speaker on subjects from the audience. Will make arrangements to stop off at any place where my services are desired, for moderate remuneration. All letters can be addressed to me as above.

Yours for truth,

J. WM. VAN NAMEE, M. D.

PRINTING.

Special attention paid to all kinds of Printing for Mediums.

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Orders by mail will receive prompt attention. Terms moderate. Address,

Geo. N. HOLTZ,

5-24 725 Sansom St., Philadelphia, Pa.

THE SIOUX CHIEFS REMEDY.

For Consumption, Asthma, Nervousness, and all other diseases, resulting from impoverished blood or wasting of the vital forces. A purely vegetable compound—will positively cure the above diseases, and in ALL cases, where directions are followed, builds up the shattered constitution and affords relief to the sick and suffering. Sent by mail (dry) with full directions. Price \$1.00 per package. Put up in large bottles at one dollar per bottle. For sale wholesale and retail by

S. WHEELER,
1710 Francis St., Philada., Pa.

HILL SIDE HOME.

CARVERSVILLE, PA.

A quiet and healthy resort for Liberal-minded and truth-loving persons desiring Board, where opportunities will be offered for a thorough investigation of all subjects of importance. For terms or information apply to

WM. R. EVANS, Proprietor,
Carversville, Bucks Co., Pa.

5-23.

SEND ME ONE DOLLAR BY MAIL.

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germs, purge the liver, cleanse the stomach, clean out the bowels, and kill every vestige of poison in the blood.

Address, W. PAINE, M. D.,
5-29 250 S. Ninth Street, Philada., Pa.

DEVELOPING CIRCLES.

Every MONDAY and THURSDAY evening, at 625 South Eleventh Street, Philadelphia, Pa. 5-28

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. J. H. RHODES, clairvoyant Physician, has removed from 505 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

DR. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROWNE, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer, Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

"Mr. Chas. R. Miller:—
 "DEAR SIR:—I have read in the *Banner of Light*, Mr. Wm. R. Tice's proposition, and I accept the same. The seance to take place at the residence of Col. Kase, or any other place in this city, on the night of February 18th; the said Wm. R. Tice on the night of the seance, to place the one hundred dollars in the hands of the committee, and be ruled by their verdict. All the conditions proposed in the *Banner of Light* I accept. Please read this letter before your meetings.
 Yours, respectfully,
 (Signed) ALFRED JAMES."

In pursuance of the understanding thus had, between Mr. Tice and Mr. James, a test seance was held on the evening of the 18th of February, at Lincoln Hall, Philadelphia; Henry B. Champion, Robert Hare, S. P. Kase and James Shumway acting as the committee of judges. The committee provided the cabinet and made all the other arrangements. Mr. James was stripped and garments furnished by the committee were put upon him, none of which had any white about them, and sewed upon him so that they could not be removed. The committee took control of everything, and neither consulted the medium nor his guide about anything. The cabinet was so placed that the door was immediately under a double-drop burner, with a corrugated reflector throwing the light down upon whatever might appear in the doorway or at the aperture of the cabinet. A shaded lamp was then set on a table immediately in front of the cabinet, but a few feet away. If the committee had designedly sought to make the conditions such as to prevent spirits from manifesting outside of the cabinet, they could hardly have devised a more successful method of accomplishing it. Notwithstanding, three forms appeared in sight, in the cabinet, two of which were clothed entirely in white, and one, a man with a white shirt bosom, cravat and collar, that could not possibly have been the medium. As none of the forms could come out, under the circumstances, Mr. Tice saved his hundred dollars, while he had the best possible evidence that even under the most unfavorable circumstances, spirits could materialize through Mr. James's mediumship.

Still Mr. Tice was not satisfied, and continued to watch for an opportunity to take further advantage of the medium. He went to one of Mr. James's public seances at the house of the latter a couple of days after, and pretended to be highly gratified with the manifestations he witnessed. At that time he asked Mr. James to give him a private seance, the middle of the ensuing week, he alleging that business called him home to Brooklyn, in the meantime. Two nights thereafter, and three days before the time when Mr. James was to sit privately for Mr. Tice, he gave a Sunday evening public seance, at which no tests were expected or asked for. At that seance quite a number of persons attended who were strangers to Mr. James and his mother. After he had gone into the cabinet, and was unconsciously entranced, Mr. Tice knocked at the door and was admitted by one of his confederates. The seance was permitted to go on until its close, several forms appearing, which were unmolested, although coming out and inviting any grabbers that were present to seize them. Why this was not done has never been explained. When the seance was closed, by the Indian control announcing that fact, Mr. Tice proposed searching the medium, who objected, stating that he had not agreed, or been asked to give a test seance, and if the persons present were not satisfied, he would return them the money, but would not be searched. This very reasonable proposition Mr. Tice refused to accept, and appealing to his confederates, who had come to the seance, at Mr. Tice's request, to assist him in carrying out a pre-arranged plan of scandalizing the medium, they proceeded violently to search the person of Mr. James, and succeeded in finding a few pieces of fabric, dirty and crumpled, and wholly inadequate for the successful personation of a materialized spirit form. With this as the sole groundwork of his accusation that Mr. James was a dishonest medium, Mr. Tice, both through the columns of the *Banner of Light* and in the *R.-P. Journal*, and in the face of numerous absolute test proofs of his mediumship for spirit form materializations, sought to brand Mr. James as a mediumistic cheat and fraud. That the *R.-P. Journal* should have sympathized with Mr. Tice, throughout these persistent efforts to destroy Mr. James's usefulness as a medium, was natural, and to have done what it could to help consummate the discreditable work, was to have been expected, but that the *Banner of Light* should willingly join in the work of defamation by publishing Mr. Tice's one-sided statements, was simply shameful.

From the first number of *MIND AND MATTER*, the fact became known to the public, that Mr. James was endorsed by us as a genuine medium for spirit communications when unconsciously entranced, as we had been weekly publishing spirit communications given through him. Thoroughly convinced of the genuineness of his claims as a medium, it became our especial duty to see that he should not be unjustly treated, or his usefulness as a medium destroyed, without proper cause. Accordingly we carefully investigated the matter, and as was proper, published the facts against and in favor of Mr. James, as we found them to be. If we had stopped there, Mr. Tice would have had no opportunity to put us to the expense and trouble of defending ourselves against his repeated attempts, through legal measures, to injure us in our person and business. But carried away by our feeling of contempt for what we regarded as unreasonable and vindictive conduct, in criticising Mr. Tice's actions in this matter, we used expressions that were in appearance, libelous and thus placed ourselves at a disadvantage.

Conscious of the unfortunate position in which he had placed himself, Mr. Tice called upon his associates in Brooklyn, to make common cause with him, publicly, against us, with the result, as shown by the following preamble and resolutions:

"RESOLUTIONS ADOPTED BY BROOKLYN, (N. Y.) SPIRITUALISTS IN CONFERENCE ASSEMBLED March 18th, 1879.

"Whereas, Since the thorough and complete exposure of the Oakley-James fraud in this city, we have noticed with deep regret and astonishment, the supercilious treatment in influential quarters, and by professed Spiritualists, of the Brooklyn Spiritual Conference and its Investigating Committee; and

"Whereas, A certain scurrilous and libelous sheet, new to the literature of Spiritualism, and calling itself *MIND AND MATTER*, has, since the above mentioned exposure, persistently and venomously assailed Mr. Wm. R. Tice, a prominent member of the Conference, and one of the Investigating Committee, and a gentleman whose spotless integrity and devotion to Spiritualism constitute him pre-eminently worthy of respect, esteem and honor; and

"Whereas, We desire and are determined that the Spiritualists of this country, shall unmistakably and thoroughly understand our position in this whole matter, therefore, be it

"Resolved, That we, the members of the Brooklyn Spiritual Conference assembled, do hereby unanimously place ourselves on record, as utterly condemning and unqualifiedly denouncing the Oakley-James fraud, and the above mentioned libelous sheet, edited and published in its interest; and as standing by our committee, to whom all are

most deeply indebted for bringing to the light, one of the most disgraceful frauds in the annals of Modern Spiritualism.

"Resolved, That to Wm. R. Tice, more especially we tender our most sincere and heartfelt thanks, in that, by his recent visit to Philadelphia, and attendance while there upon one of the Oakley-James seances, he so successfully and entirely made doubly manifest the real character of said seances, thus rendering transcendent service to the cause of Modern Spiritualism.

"Resolved, That our acknowledgements are due and hereby most gratefully tendered to the *Religio-Philosophical Journal*, for its manly and magnificent attitude towards the Spiritualists of Brooklyn, for its fearless denunciation of fraud, and its grand aim to get at the truth, 'the whole truth, and nothing but the truth,' concerning all alleged Spiritual phenomena."

"Resolved, That a copy of these resolutions be sent to the *Religio-Philosophical Journal*, *Banner of Light*, *Olive Branch*, and *Spiritual Offering*.

"J. L. MARTIN, [Signed.] S. B. NICHOLS, Secretary, Chairman.

That preamble and those resolutions were sent to, and published in the *R.-P. Journal*, by Mr. Bundy with the following gleeful acknowledgment of his deservings in the premises:

"The strong endorsement and commendation of the *Religio-Philosophical Journal*, will strike our readers as well merited. Our sincere regret is, that our able contemporary, the oldest Spiritual paper on earth, was so unfortunate as to have pursued a course which obliged the Brooklyn Conference to refrain from any commendation of its course. Mr. B. further wrote: 'Yet the long established policy of our harmonious contemporary obliges it' (the *Banner*) 'to oppose scientific investigation, and all the means for accurate observation of the phenomena, and still further, to stand between the miserable tricksters and an outraged public.'

It would seem that the Brooklyn Spiritual Conference had sought to involve the *Banner of Light*, the *Olive Branch*, and the *Spiritual Offering*, in their vile and outrageous conspiracy to injure ourself and paper; but having been snubbed by the conductors of those papers, because they were unwilling to join in that illegal conspiracy against us, Mr. Bundy, in the *Journal*, the *Bundytte* organ, charges the *Banner*, one of them, with standing between miserable tricksters and an outraged public. Up to that time we conjectured that Mr. Tice's performance was but part of a Bundyite plot to injure ourself and our publication; but here we had the most positive proof of that fact. That libellous pronouncement against us was published in the *Journal* of March 29th, 1879. Its authors and utterers thought that the infamous and cowardly attack upon *MIND AND MATTER* and ourself, would serve to open a war upon us that would squelch the opposition to the infernal work in which they were engaged; but they counted without their host. Notwithstanding a systematic effort by the whole Bundyite forces to prevent persons from subscribing to *MIND AND MATTER* by their lying representations that it would cease to be published, its subscription list continued to increase. Each week it contained spirit communications given through the mediumship of Mr. James, that no hostile criticism could impeach. The interest taken in the paper, as manifested by daily correspondence and general popularity, convinced our enemies that it would not stop, but grow stronger and stronger as time went on.

Some time in April, M. S. 34, we received a letter from Mr. Tice, demanding of us a retraction of the criticisms we had published in reply to the several attacks he had made publicly on Mr. James, and threatening to resort to legal proceedings against us if we did not retract. Being wholly unconscious that we had done Mr. Tice any injustice, we so informed him, but at the same time expressed our willingness to retract anything we had published against him that was unjust to him and not right on our part, and asked him to specify what part of our published statements he claimed was unjust or wrong. We declined Mr. Tice's proposition to submit the matters between us to any other person's judgment than our own, as to what was right in the premises. Mr. Tice replied by letter, refusing to specify what he deemed unjust to him, and closing the correspondence between us. Some time in May or June following, Mr. Tice brought suit against us in the Common Pleas Court No. 4 of this city, laying his damages at \$10,000. For some reason, not explained, the summons was not served upon us until the following Autumn. We at once entered our appearance on the record, and there the matter rested for some weeks. Then we were arrested upon Mr. Tice's complaint of having libelled him. We were bound over to answer the charge, and, in due course of proceedings, were indicted. The trial of the indictment was not pressed and no arraignment under the charge was ever made.

Mr. James, who had been greatly wronged and injured by Mr. Tice's published accusations against him, availed himself of Mr. Tice's coming to Philadelphia to attend the hearing of his complaint against ourself, to bring suit against him (Mr. Tice), in a civil action, to recover compensation for the injury he claimed to have received at the hands of the latter by reason of his unjust accusations. This suit was allowed to hang until it became necessary under the rule of court to file a declaration in the case. The fact of this having been done was reported in the daily press, and coming to the ears of Mrs. Kate James, she, without Mr. James's privity or consent, went to Brooklyn to see Mr. Tice. She had one or more interviews with the latter, while in that city; but what was the purpose or result of them, is known to them alone. About that time we received letters from a man living in Brooklyn, telling us that he knew the bottom facts concerning the Brooklyn conspiracy to injure Mr. Elsie Reynolds in that city, and asking us to meet him at the Astor House, New York City, to get the particulars. This ruse we afterwards discovered was a part of a Brooklyn plot to begin suit against us in that city. We defeated it by properly understanding its nature and object, and ferreting out its scheming perpetrators. While in Brooklyn, on that occasion, we learned of Mrs. James's visit to Mr. Tice, and her bitter hostility to ourself, through Mr. Charles R. Miller, at whose house she stopped over night while there. We also there learned that Mr. Tice's prosecution against us was to be proceeded with at once. What Mrs. James's visit had to do with this sudden manifestation of zeal, we do not know; but it struck our mind at the time as a suggestive coincidence.

We returned home after three days absence, and called upon Mr. James to have him sit for the usual weekly communications. We found him in a stupid condition of inebriation, and then for the first time learned from Mrs. James herself, that she was our enemy, and determined to do anything she could to injure us. On inquiry, the next day, we found that the trial of the indictment against us had been set down for Tuesday of the following week, and notices of that fact had been sent to, and published in the *Two Worlds* of New York City, and the *R.-P. Journal*. Wanting to secure Mr. James as a witness, we went to serve him with a subpoena. We found him in a fearful condition of nervous prostration,

and threatened with mania potius, from the effects of a fearful debauch. Never before, in the four years we had known him, had we ever seen him in such a condition, nor have we ever seen him so since. Finding that we had no influence over him to prevent him from drinking, we left him, fearful of a fatal termination of his then excited nervous condition. This was in the morning about ten o'clock. That afternoon a lady, a mutual friend of the medium and ourself, called to see the latter and his wife. Then James's told her that a few hours after we left, that Mr. and Mrs. Tice had called to see them, the Jameses, and that Mr. Tice had gotten Mr. James to sign some paper, which he, Tice, had taken away with him. Mr. James has since told us, that when he signed the paper, he was too drunk to know what it was, nor does he know to this day what it was he signed. He told the lady friend referred to, that he expected to be prosecuted for perjury by ourself on account of having signed that paper. On the day fixed for the trial, the case was postponed on account of the sickness of one of the counsel in a case that was being tried.

This made it necessary for us to subpoena Mr. James for the next week, and on going to his house to serve the subpoena, we found that he had been subpoenaed as a witness for the Commonwealth, and that he had become as hostile to us as was Mrs. James. Having reason to think that Mrs. Symes and Mrs. James, the mother of Mr. James, our other two witnesses, were no more friendly to us than were Mr. James and his wife, we were compelled to face the accusations of Mr. Tice without a witness, as it would have been madness to depend upon witnesses, when we had every reason to feel they were hostile to us. Indeed, Mr. and Mrs. James, after Mr. Tice's visit to them, declared to more than one person, that it was their purpose to help to bring about our conviction and imprisonment. They, with or without reason, stated that they expected to be taken care of by Mr. Tice, and had been made to think so by what had been said to them by Mr. T. and his private counsel.

Under these circumstances, we were compelled to go to trial. Mr. and Mrs. James, while in court, took their place among the Commonwealth's witnesses, (for Mrs. James too was subpoenaed by the State,) thus giving us to understand, that they intended to testify to our prejudice. We could therefore do nothing but to let matters go as they would. For two days, Mr. Tice and the other witnesses for the State, continued to testify to Mr. James' trickery, dishonesty, and fraudulent conduct as a medium, heaping ridicule upon him, and upon ourself, for having defended him as a genuine and deeply wronged medium. We shall not soon forget the exultation with which Mr. Tice displayed the 'dirty and crumpled rags, which he alleged he had taken from the clothes or person of the medium. That any person could be, for one moment, deceived by the use of such dilapidated and inadequate tatters, had Mr. James used it, as stated or pretended, was sufficiently absurd; but as Mr. James was willing to swear it was so, if necessary to help Mr. Tice accomplish our conviction, the manifest absurdity of it was lost sight of, and the nonsensical allegation that that trumpery had been used to personate spirits was accepted as true. After the Commonwealth's witnesses were through, we made our statement on the witness stand, as far as we were permitted to do so, and the case was closed. Placed as we were, we could hope for nothing but a verdict of guilty from the jury, and, therefore, under the instruction of our counsel, took the matter out of their hands by withdrawing our plea of not guilty, and placing our trust in the wise discretion of his honor, Judge Finletter, we submitted the matter to him. Having heard all the evidence, and fully understanding the nature and extent of our offending, Judge Finletter, after suitable admonition to us not to offend again, declared that he felt the ends of justice would be answered by suspending sentence in the case, and ordered us to be held for our good behaviour in the sum of \$700 for the period of one year.

Having failed to get Judge Finletter to change his judgment of the case, steps were taken at once to push the civil suit for damages, and it was set down for trial, but by arrangements of counsel it was postponed, and was not again brought up for trial for nearly a year longer.

In the early part of August last, we went to spend a couple of weeks at the Lake Pleasant camp meeting, at Montague, Mass. We had spent a similar visit there the year before, without anything specially unpleasant occurring, although we were made very sensible that the officers of the camp meeting, regarded us with no favorable feeling. This made no difference to us, whatever, as they avoided any public manifestation of their unwillingness to show us any courtesy. We were only too happy to know that a great work was being done for the advancement of Spiritualism, to think or to especially care about matters of a personal nature. We tried to see and feel only that which was favorable and pleasant, and did all we could through the columns of our paper to create interest in the work that was there being done, and to encourage Spiritualists elsewhere to follow in the same direction. On reaching the camp, we called to see President Beals, and asked permission to gratuitously distribute *MIND AND MATTER* on the camp grounds. This was the only privilege we sought, or availed ourself of, if we except the privilege of speaking once at the morning conferences, upon the invitation of Mr. Lincoln, the Vice President, who was then presiding. In order that the reader may understand how unobtrusive we were while at Lake Pleasant, we need only state that we were not even known by sight to four of the board of directors, and personally known but to the President and Vice President of the board. We had been at the camp meeting three weeks, and were about to leave for home, when S. B. Nichols, Wm. R. Tice and Thomas S. Tice, of Brooklyn, came to Lake Pleasant, and the next day John C. Bundy arrived from Onset Bay, to which place he had gone after a few hours' stop at the Lake, about a week before. At once President Beals quartered the latter and wife in a furnished tent of the Association as its guest. At the first opportunity President B. took occasion publicly to manifest his, until then, concealed unfriendliness towards ourself and paper, and his desire to have the public understand that we were under his supercilious but petty disparagement. Shortly after, he was mean enough to try and appear privately civil to us. We indignantly resented the insulting overture, and gave rise to the grossest misrepresentations by Dr. Beals of what took place between us. A few minutes later, we were grossly insulted by a Mr. Patton, of Towanda, Pa., who had sought an introduction to us, seemingly for that purpose, and

spurned him from us. A few moments later, we bought a copy of the *R.-P. Journal*, and there saw in it a most infamously false and slanderous editorial attack upon us. It related to matters that had taken place weeks before, and was manifestly written and published so as to be circulated to our prejudice at Lake Pleasant while we were there. It was impossible not to see that Bundy intended this gratuitous and designedly timed insult to provoke a personal meeting. Accordingly, at the first opportunity that we could meet him alone, we confronted him with his slanderous lies, and denounced him to his face as a cowardly, lying slanderer. As we expected he would do, he laughed in our face, and walked away from us, as crestfallen a cur as is seldom seen. A short time thereafter when he saw some of his friends about, he took occasion to approach us, and orally and publicly repeated the lying slanders he had published; then and not till then did we publicly brand him with his infamy. On the evening of that same day we were informed that Wm. R. Tice and others were busy about the camp circulating the report that we had, two days before, insulted Mrs. Palmer, one of the speakers, by ungentlemanly abuse. This was a perfectly groundless falsehood, but it had gotten two days start, and no attempt was made to undo the wrong that had been done to us, when the untruthfulness of the report was made known. We had never spoken a word to Mrs. Palmer, nor did she have any acquaintance with us whatever. The same persons to manifest their meanness and petty spite towards us, as we were then informed, set up a stuffed dummy in one of the public streets of the camp, labelled with our name, which was intended for conflagration. Such were the proceedings that followed the first three or four days of John C. Bundy and his Bundyite Brooklyn contingent's visit at the Lake. Naturally of an unsuspicious disposition, at the time, it never occurred to us that this was all a plot of enemies to injure us, and not the result of incidental individual acts of injustice towards us. Soon after, a friend informed us that M. H. Fletcher, one of the directors, told him that the board of directors had had a meeting, and had decided to assail us through the public papers, and had ordered the police to arrest us on any excuse they could find for doing so. Supposing that the false rumor that we had insulted Mrs. Palmer was the cause for this official hostility, we wrote a letter to the President of the Board, informing him of what we had been told, and asking if there was any truth in the matter, saying, that if there was we desired to be heard in our defence. It never occurred to us that Dr. Beals, Mr. Patton and Mr. Bundy could be guilty of the ineffable meanness, after having insulted us in the offensive manner they did, of making our expressions of resentment the grounds of seeking to do us a public injury. But the event showed that they were far meaner and more cowardly than we conceived was possible. We remained in camp until the meeting closed, without any one attempting to molest us, and without Dr. Beals or any of the directors having the decency to ask us for any explanation, or giving us any opportunity to explain anything which had been represented to our prejudice. On the last day of the Campmeeting, the *Lake Pleasant Signings* were brought into the camp, Sunday being its day of issue. Judge, if you can, of our indignation and surprise when we had our attention called to the infamously calumnious and disgraceful preamble and resolutions which we published in our last week's issue.

We had but one alternative, and that was to appeal to the State of Massachusetts for redress, for as mean and cowardly an outrage as was ever perpetrated by a set of weak, narrow-minded and prejudiced fools. As the outrage had been perpetrated in the name of the Board of Directors of the New England Spiritualists Camp Meeting Association, we entered complaint against the persons composing the board, the next day, before Justice Williams, of Greenfield, Franklin county, Mass., who bound them over to answer at court. In November last, the grand jury by an almost unanimous vote, as we were informed, indicted them.

A few days before we were to go to Greenfield to testify in the case before the Grand Jury, we received a letter stating that Mr. Tice was seeking to have us arrested as we were passing through New York, on some process he had procured for that purpose, to prevent us reaching Greenfield to testify against the directors. This has since been proven to have been the case, process having been taken out against us, but not served because we avoided that detention, in order that justice might not be defeated by that kind of interference. Fearing that we would escape the New York part of the scheme to prevent us from getting to Massachusetts, Mr. Tice came to Philadelphia a few days before he knew we had to leave to answer our recognizance, and lodged a complaint against us, for publications that he had used to secure our conviction at the trial one year ago, coupling these with a recent article that had no reference to him whatever. We were arrested and bound over until the December term of court. No action was taken until the last day of the January term, when the complaint was sent before the Grand Jury and an indictment found. The matter was allowed to remain there, until the time was about to arrive when the trial in Massachusetts was about to come up. We were then notified to appear for arraignment, and this matter was pressed as far as it could be done, but our counsel desiring to except to the indictment as insufficient if not groundless, filed motions that required delay, and we were thus left free to go to Massachusetts, and on receiving notice from the District Attorney, set out for Greenfield where the Court was held.

We had nothing whatever to do with the prosecution of Dr. Beals and his co-defendants after the Justices papers were put in the hands of the District Attorney. Mr. Bond declining to allow private counsel to take part in the prosecution, we having no more status in the case than any other witness would have had.

At the hearing, as we stated last week, through the testimony of Dr. Joseph Beals and John C. Bundy, the facts became known that John C. Bundy, alone, was the author or drawer up of the preamble and resolutions which were published, and that he did so in the presence and with the approbation of Wm. R. Tice—the latter being the bearer thereof to the Board of Directors who had assembled at his (Bundy's) request, to pass his resolutions and send him a copy of them, to save, we suppose, the humiliating sore his intolerable egotism had received at our hands. There may be language that can properly characterize the depth and degradation of such hypocritical meanness, but we confess we cannot command it, and

therefore will not try to convey in words our view of it. Mr. Bundy seems to have properly estimated the mental and moral capacity of the camp meeting officials, whom he thus sought to use for his dirty work, in trying to injure us in the only way he could do so, through persons who had the appearance of some character and standing as Spiritualists. They, the said directors, if we may judge from their conduct in this matter, would have as readily done any other mean and dirty act, to please the cowardly crew whom they had taken to their official bosoms.

The trial of the indictment against Dr. Beals and others for uttering and publishing Bundy's libellous preamble-and-resolution attack upon us, came off on Thursday, March 29th, and resulted in their acquittal under the evidence and the following stenographic report of the charge of Judge Blodgett, before whom the case was tried:

"Mr. Foreman and Gentlemen of the Jury:—

"Although this case is one of importance and has occupied considerable time in the trial, the question here presented is a very simple one.

"The indictment charges the defendants with libel, and the first question to be considered, therefore, is: What is the true legal definition and significance of libel; and it may be said that a libel is a malicious publication in a permanent and visible form tending to injure the reputation of another."

"It must be in a permanent and visible form, and it may be expressed in writing, or in print, or by signs, and there must be a publication, and it must be respecting some person other than the author himself.

"Now in this case, it is not in contention that if the matter set out in the indictment is libellous, that there was a publication, so you need spend no time in considering that part of the case. Neither is it in dispute that the defendants are the authors of the alleged libel, either writing it themselves, or authorizing it to be written by another person.

"They are, therefore, the authors of the alleged publication, and it is conceded that there was a publication of the alleged libel.

"The first question, therefore, is, whether the matter contained in the alleged libel is such as to make it a libel in law, within the meaning of the definition.

"Now if the tendency of the alleged libel, the resolutions that were adopted by the defendants, is to bring Roberts into disrepute, ridicule, disgrace or contempt, then the matter is libellous.

"Libel and slander are essentially the same; they are attacks upon the reputation of another, and a man's reputation is protected by law the same as his goods or his land.

"Now if you find that the matter published by these defendants naturally tended to injure the reputation of Roberts and to bring him into contempt and ridicule, then the question is, whether this was a malicious publication.

"A libel is a malicious publication, the natural tendency of which is to injure the reputation of another.

"Malice in law is more comprehensive in its meaning than the word in its ordinary sense and significance. Malice in its ordinary sense means ill will, spite, hatred, a desire to revenge. In its legal sense it includes these and more.

"A wrongful act done intentionally and without justifiable excuse is a malicious act, and malice, in a legal sense, is a quality or incident of every such act.

"A person who does such an act without sufficient excuse is not allowed to say that there was no malice. The law conclusively implies malice unless there is some legal excuse, so that ordinarily in a libel for a matter such as bringing a person into contempt and disgrace, the law conclusively implies malice.

"If it is shown that a publication is made, the natural tendency of which is to injure the reputation of another person, the law implies that it is malicious and will not ordinarily allow this presumption to be rebutted. But there may be circumstances where this presumption may be rebutted.

"You, Mr. Foreman, have a man in your employ; he leaves you and seeks employment with your neighbor; your neighbor makes inquiry of you as to his character while in your employ. Now, you would have an unquestionable right to say to him that when the man was in your employ that you found him to be dishonest; and if it should be found that some of your statements were not true, but that you believed them to be true, the circumstances rebut a presumption of malice, and you would not be liable in a civil suit, nor in a criminal action. The occasion was such as to warrant you in answering the question of your neighbor, and you might state what your honest belief then was.

"Such communications are known in law as privileged communications.

"Now in this case the defendants say that what they published was a privileged communication, and that the circumstances under which they acted were such as to rebut the legal inference and presumption of malice.

"As to this point I had some doubts at the outset, but I have decided to give you the instructions as requested by the defendants, which are as follows:

"Under the circumstances and facts claimed by the defendants to be true, the passing and giving out to be published these resolutions, was a privileged communication, if done in good faith, and if the jury find that it was a necessary and reasonable mode of giving notice.

"The fact that the circulation of the newspapers was more extensive than among Spiritualists and would come into other hands would not of itself defeat the defence of privilege, if the jury find that the mode of publication is reasonable.

"These were the instructions asked to be given respecting this phase or branch of the case.

"Now it is claimed that these resolutions were libellous and that the natural tendency of their publication was to bring Roberts into contempt. This is a question of fact for the jury.

"As another ground of defence the defendants claim that the charges in the alleged libel are true.

"The statute provides that the defendants may show that the charges made in the alleged libel are true, and such truth shall be deemed a justification, unless malicious intention is proven.

"Now if you are satisfied, on all the evidence that all these charges are true, then these defendants are entitled to an acquittal, unless you are satisfied on all the evidence in the case, beyond a reasonable doubt that these defendants were actuated by malicious intention which led them to pass these resolutions.

"You will see, therefore, that the defence, whether based upon the ground that the alleged libel was a privileged communication, or upon the ground that the charges made were true, depends upon the further question whether there was actual malice on the part of the defendants, and so far as this is concerned the burden of proof is upon the government.

"You will also carefully consider the arguments of counsel on both sides, for the government and for the defendants.

"I do not propose to review the testimony. To convict the defendants, you must be satisfied that there was malicious intention on their part.

"Your attention was called by the counsel for the government to the fact that no resolutions of this kind had ever before been passed by the Directors of this Association respecting any person, and the claim on the part of the government is that this fact tends to show malice on the part of the defendants.

"The defendants claim that it is a very peculiar case. That Roberts was a prominent man, and an editor of one of the prominent journals of Philadelphia, and that his position, and the circumstances of the case justified the course that was pursued. The defendants say their only motive was to secure good order at the campground, and to protect themselves and others who came there from the annoyance and disgrace of conduct such as it is said Roberts exhibited there. They also say they had no malice towards Roberts. This is a question of fact for the jury; and you will bring to the determination of that question your common sense, and your experience in the ordinary affairs of life; and if you find beyond a reasonable doubt that there was actual malice on the part of these defendants, and of all the defendants, you will convict all of them.

"But if on the other hand you find there was no malicious intention which caused the publication of the resolutions on the part of any of the defendants, you will acquit all of them.

"If upon the evidence you find that some of the defendants were actuated by malice, while others were not, you will convict those who were so actuated, and acquit the others."

As it was impossible to give any positive proof of the motives that actuated the defendants to publish that scandalous and injurious publication, which was vastly more injurious to the association in whose name the Directors issued it than to ourselves, the Commonwealth was compelled to leave the case to the common sense of the jury, with the result stated. As it was shown by the testimony of Dr. Beals and J. C. Bundy, that Bundy was the real author of the outrage, and that defendants were only his subservient tools in matter, and as each of them solemnly swore he witness stand that they had no intention to injure us, the jury it would seem gave the benefit of the doubt, and left them go free on the plea that they had not sense to know what they were doing. Under

all the circumstances of the case, we think the jury did right to err on the side of charity, if not of mercy, and conclude that they were more fools than knaves. It is to be hoped that in future they will see the folly of being the trusting cat's paw to the Bundy ape.

The object of our prosecution of these confessed simpletons was fully answered; for it made clear the facts connected with this whole disgraceful affair, and especially the fact that the whole transaction was the result of shameful connivance of the defendants with two of our most deadly enemies to injure us.

In relation to the four suits brought against us by Wm. R. and Thomas S. Tice, we will say nothing now, but in due time will furnish our readers with all the facts relating to them. We felt that it was due the public that we should state the case thus far, at this time. We have done so, fairly and as fully as time and space would admit of, and for the present "we rest," as the lawyers say.

Who is Right and Who Wrong?

BELLEFONTAINE, Ohio, April 5, 1883.

FRIEND ROBERTS:—I have been much interested in the matter of the photographed communication purporting to come from Annie Hamilton through the mediumship of Dr. Sour. While making the truth paramount to all else, we need to be very careful in ascertaining what truth is, and those who hate fraud the most may be led into injustice in their attempts to ferret it out.

I am well satisfied that the most of the fraud attributed to our mediums originates on the spirit side of life; and you have done the world incalculable benefit in pointing this out as you have. Dr. James Cooper, at whose house I am stopping, tells me, and gives me permission to say to you and your readers, that in his earlier experience as a medium, he was often controlled to speak what was afterward found in print. On one occasion he gave a twenty minutes' talk, taken from President Dwight's published sermons, almost verbatim, a book he had never seen. Parties who had read the book, found and showed him the passage that the control had plagiarized, through his unconscious organization.

Also, his step-daughter, now many years in the spirit world, used to be controlled to speak different languages, improvised poetry, etc.; and at one time the control gave a passage from Dante's Inferno, which the girl had never read or even heard of.

I feel certain that you will take pleasure in publishing the above, because I believe that your hatred of fraud is balanced by your desire to be just.

And now a little experience of my own. I wish to relate an incident that occurred at a private seance with Mrs. Emma Hurst. The work which a skeptic would have seized upon as evidence of fraud, being done by friendly spirits, and shown to me, because (as they afterward told me) they knew I would be just, and give it as it was given to me, as an evidence of the power of opposing spirits to throw discredit upon mediums, if they once get control of the conditions. The circumstances were as follows:

Mr. and Mrs. Beare, of Chester, Ill., invited me to attend a private seance with them. During the seance Joseph Gonzales, a Spaniard, and educated as a priest, but who, in spirit life, has long since repudiated Catholicism; this spirit, one of Mr. Beare's guides, came out, and we had quite a talk upon Jesuitism, he fully agreeing with me in my positions, saying most emphatically that I was right in my belief that the Catholics were aiming to perfect materialization in the Church, while trying to throw discredit upon all manifestations outside of its one pale; were doing this with the hope of thus perpetuating and extending their power over the people. Afterward the cabinet was lighted from within and the door opened, showing the white robed form of his sister, Chlo-raine.

The fleecy robes were almost transparent, and as she stood thus, in spirit light, I saw in the end of the cabinet, hanging against the wall a dark garment. It looked like a polonaise, hung up by the middle, leaving the sleeves and waist to fall back over the skirt; and I counted three large buttons upon the sleeve that hung toward me. Mr. Beare's eyes are so poor, that he cannot distinguish at any distance, and Mrs. B. sat where the inside of that end of the cabinet could not be seen.

"What does this mean?" I thought. Have the spirits disrobed the unconscious medium? The door closed and opened again, and still the dark garment hung against the wall. Indeed it was this second time that I counted the buttons on the sleeves.

The first thing I noticed when the medium came out of the cabinet was her dress, which was a trailing wrapper of a somewhat different shade from the garment I saw, and there were but two buttons on the sleeves. I also examined the cabinet, and found nothing on which a garment could be hung. A skeptic, one who was determined to find fraud, would have needed nothing further, wholly ignoring the fact that a deliberate fraud would have kept the garment out of sight, there being a sufficient place for concealment in the end of the cabinet where the medium sat, the door of which was not open.

After this, the light within the cabinet disappeared, and we were shown the spirit standing in the door, by the light of the lamp; next, this was almost extinguished, and the form came out at least six feet, and sitting down in a chair in front of us, talked with us, and when nearly to us, "White Dove," (the medium's control,) called to us from the cabinet.

This, I have said, was shown to me by friendly spirits, and for the purpose stated; but it shows what unfriendly spirits can do, provided, they get control; and also the necessity of being on our guard.

Just so long as they could make us believe that all fraud originated on the earth side of the line, they were succeeding finely in their plans; but now that we know where to look, their course is about run.

I have much to say in connection with Terre Haute and our wonderful mediums there, together with the influences that need to be guarded against; but not desiring to make too long an article, I defer until another time.

LOIS WAISBROOKER.

[In relation to the communication of which Mrs. Waisbrooker speaks, as having purported to come through the mediumship of Dr. Sour, from the spirit of Annie Hamilton, we would repeat what we have before said. It is incumbent on

those in whose presence that manifest plagiarism was perpetrated, if perpetrated by a spirit or spirits, to state sufficient of the facts and circumstances under which it was perpetrated, to fasten the responsibility of the deception where it properly belongs. We have done our duty as a Spiritual journalist, when we point out and denounce the manifest deception. We can do no more than that, being in entire ignorance of the particular facts that would enable us to throw any further light upon the subject. Not one of those persons whom it is claimed were present when the fraud was perpetrated upon them, have so much as offered one word of explanation, that would relieve the medium of the well grounded suspicion that he had not acted in good faith with them. We did not condemn Dr. Sour, being fully willing to hear all that might or could be said in his behalf, but as neither he nor his friends have seen fit to give any satisfactory explanation of the painful occurrence that places the responsibility on spirits, we are in justice to ourselves, compelled to say that we are reluctantly led to the conclusion, that no exonerating explanation can be given. We have given sufficient evidence, that we are willing to err on the side of generosity towards mediums, and certainly did so in our defence of Dr. Sour, when unjustly and dishonestly assailed at Lake Pleasant last Summer; it, therefore, does not lie in the mouth of Dr. Sour and his apologists, to accuse us of a hasty and unreasonable judgment to his prejudice. It will not do, as our censors would have it, to say what spirits can, or cannot do, in the way of deception. In every case, what concerns us to know, is what they do or do not do. Let there be no more seeking to evade the issue we have presented in relation to the spurious spirit communication—for spurious it is, or spirit Annie Hamilton is not an honest spirit. We know that spirit devils (at least in their purposes) are seeking to discredit media in every possible way; but in order to defeat them we must not become their patrons and helpers in working their deception. Spirits may have been the deceivers in this instance, and if so we have a right to know it, and not to conjecture it as Mrs. Waisbrooker seems all too willing to do. In another column we give the particulars of a similar independent slate writing fraud, and demand that the responsibility of its perpetration should be placed where it properly belongs. The Bundyite fraternity have grown hoarse in denouncing us as the screener, defender, and apologist for assailed and suspected mediums, and heretofore they have done this without any reason whatever; should we not demand what common sense dictates in the cases referred to, we would deserve their impeachment of our honesty.—Ed.]

Report of the Northern Wisconsin Spiritual Conference, Held March 29, 30, 31, and April 1st.

Meeting called to order Thursday evening by Prof. Lockwood, President, who made remarks welcoming, in his happy manner, the large assemblage, some of whom had come a distance of two hundred miles to attend the meeting.

Judge E. S. Holbrook followed with pertinent remarks, giving his early experiences in Spiritualism, closing with a poem of his own, entitled, "Who are Marching On." Dr. Slade gave some fine suggestions regarding the education of our children, deprecating sending them to sectarian Sunday schools, where they learn errors that take a lifetime to outgrow.

Friday morning.—The forenoon session was used wholly in discussing the God idea, (i. e., Personal). Much thought was elicited. Adjourned.

Friday afternoon.—Conference, in which Prof. Lockwood elucidated what he calls the "Gospel of Structure," or the molecular theory of construction. Lecture by Judge Holbrook; subject, "Truth," which was well received.

Evening.—Meeting convened at eight o'clock. Audience largely augmented by arrivals on cars and other conveyances, Mrs. H. L. Lake being among the number. Mrs. Lake being called for, responded with remarks, and poem written by herself, on the translation of her husband, showing the terrible effects of psychology when we desire to use it as a weapon of warfare. Her remarks were well received. Dr. Slade was then controlled, showing three distinct phases of character very unlike. Adjourned.

Saturday morning.—Session opened with instrumental selection from Beethoven by Prof. Lockwood. The President then invited those wishing to write questions, to bring them forward for discussion. Among those written the following was selected: "How far should we demand test conditions of our mediums?" An animated discussion, participated in by D. S. Woodworth, Mrs. Lake and Dr. Holly in favor of, and Father Thatcher, Bros. Scovel, Morris, Pratt and Orvis against tests; those against, taking the ground that in order to impose those conditions we must know and understand the laws which govern the manifestations.

Afternoon Session was used as a slate test conference, the President having called on all that had sittings with Dr. Slade, to bring their slates, and give their experiences. D. S. Woodworth of Oak Grove, Wis., received a communication from his sister, name signed in full, well satisfied. Hak subsequent sittings with still better results. Mrs. Peterson, of Omro, had two slates with communications from her father, who passed to spirit life last January, very characteristic—she was perfectly satisfied. Dr. Phillips received a communication from two members, (while in the form) of the Omro Society, viz., David Humes and Emily Hill. J. T. Avery and wife, of Boston, received two, one from their daughter, and one from Mrs. A.'s sister. Had subsequent sittings, and was made happy to be assured their friends still lived. Mrs. G. Beckwith of Omro, received a communication from her father, and also had a fine test from her sister. J. W. Guest, of Hartford, Wis., received a communication from his

two sons, Harry and Frank, who told him that they had tied his handkerchief in knots, on looking he found it as they had told him tied solidly. F. P. Phillips, of Hartford, Wis., received in the same manner at same time one from his mother, he being a strong skeptic. R. C. Richardson, of Omro, had good tests also. Mrs. Hyde, of Ripon, received communications from her father and brother, with names signed in full. Prof. Lockwood received a Latin and a telegraphic one, both written at the same sitting, one on the inside of one slate, the other on the inside of the other slate. On taking a voice of those present, there were twenty-six that had sittings, and were perfectly satisfied that Dr. Slade had nothing to do with producing the manifestations they witnessed. All mentioned tests were produced between two slates in day light.

Saturday evening meeting called to order.—Song by Dr. Phillips and family. Poem by Mrs. Lake. "The Good Time Now" by Lizzie Doten. Song by Mrs. Noyes. Lecture by Mrs. Lake. Subject: "Death and the After Life." Dr. Slade then used by his controls some three-fourths of an hour, one giving a dramatic recitation, his Scotch control talking some time in broad Scotch dialect. Then Owasso, his Indian, claiming the right also, gave us backward talk, as many of his words are spoken the last syllable first, they sound very oddly.

Sunday morning.—The subject of changing the name of our organization, and organizing legally under the statute, was discussed. The following resolution was presented and adopted:

Resolved, That the name of this Conference (i. e., Northern Wisconsin) be changed to that of "The Wisconsin State Association of Spiritualists."

The President appointed the following committee to consider the above, and report at a subsequent session:

D. S. Woodworth, Oak Grove; Morris Pratt, Milton Junction; Isaac Orvis, W. W. Wheeler, Oakfield; Dr. Wm. Palmist, Ripon; Frank Catt, Eau Claire; J. W. Odekirk, Waupaca; L. Thatcher, Ripon; Wm. R. Pettengill, Dr. J. C. Phillips, Omro; Wm. F. Scovel, Princeton; J. W. Guest, Hartford; Mrs. H. S. Lake, Milwaukee.

The committee organized by electing Isaac Orvis Chairman and Dr. J. C. Phillips Secretary. Lecture by Judge Holbrook: Subject, "Our Easter in contradistinction to the Christian Easter."

Afternoon session opened with a selection from Beethoven by Prof. Lockwood, who then proceeded to discuss the question from a scientific point. "How far must we demand test conditions from our Mediums?" His logical deductions, were, that as we know very little or nothing regarding the laws governing mediumship, we must be very careful in our conclusions, and closed by saying that we must demand the strictest integrity from investigators and mediums alike.

The Committee on changing name of organization, reported in favor of the change, and of organizing legally. So you see after we are thus organized, we shall be known as The Wisconsin State Association of Spiritualists.

The convention voted to accept committee's report, and authorized the President to appoint a committee of five to draw up necessary by-laws and procure charter, adjourned.

Sunday evening, eight o'clock. After music, Mrs. Lake took the stand and delivered a masterly effort, from the subject "The Spiritual Philosophy."

Dr. Slade must have given sittings to over one hundred in this vicinity, and I have yet to see a person that can account for the slate test, in any other way than what he claims.

Mrs. Lake is one of the ablest speakers ever employed by this society, and has made many warm friends.

Judge Holbrook is full to overflowing with good humor, a fine talker and reasoner, and well liked.

Mrs. Sarah Shedd Noyes, of St. Johnsbury, Vt., being in the state on a visit, came one hundred miles to attend the meeting, and furnished most of the vocal music. She has made many friends who will be pleased to see her again.

Dr. Phillips and family, sang by request a number of their songs. So ended the best meeting ever held in this place, in point of numbers, as well as interest. Truly yours,

DR. J. C. PHILLIPS, Secy.

An Appreciative Letter.

COLOMA, Mich., April 5, 1883.

Editor of Mind and Matter:

DEAR SIR:—I see by my last receipt from your office that my subscription for MIND AND MATTER has nearly expired. As I cannot afford to lose even one issue of so valuable a publication, I send you herewith two dollars for another year.

The communications in MIND AND MATTER from men and women in spirit life, ought to be read by everybody; especially those from the ancients, revealing the iniquity of the founders of Christianity in foisting a false and corrupting system of religion upon the people.

I am glad to learn that the project of publishing the latter communications in book form, is not abandoned. In patience and deep interest, I wait the appearing of the book. Truly and fraternally yours. S. P. MERRIFIELD.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.
" Maria Bayley, Yardleyville, Pa.
" Kate Bayley, Ocean City, N. J.
" Joseph Willard, 1620 South St., Philada.
" Cordelia Myers, 1702 Brown St., Philada.
" L. J. Walters, 732 Parrish St., Philada.
" Mary Ellen Van Kirk, 1702 Brown St.
" Ann Heasley, 937 Buttonwood, Philada.
Mr. Sam'l Bayley, 2721 Cambridge St., Phila.
Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

March 22d, M. S. 35.

EUXENUS.

(A Pythagorean Philosopher.)

I SALUTE YOU, SIR:—In the first century before, what is called, the Christian era, Platonism and what was afterwards termed Gnosticism were almost identically the same. They were both scientific religions, founded on doctrines that were not historical. The doctrines taught by Apollonius of Tyana were of such a character that the Christians could not afford to let them be known, and they perished in the first crusade against the contents of the Alexandrian Library. After the time that I became the teacher of Apollonius, I was authorized by license to teach by the emperor Augustus Cæsar; but because I demonstrated that my philosophy was true, I was opposed by the priesthood. I challenged those priests to answer me, but they did not attempt. My arguments were like these communications—no priest dared to question their correctness. I commenced to teach twenty-five years before what is termed the Christian Era, and lived until A. D. 56. I never regretted that I had taught the seven Pythagorean principles—which meant the seven years of purification adopted in my day by all Pythagoreans. This I will explain to you.

The first year was analogous to the period of innocence and childhood, during which the philosophical aspirant tried to forget all previous ideas, impressions and conditions, by which his previous life had been attended; and to lose his individuality so as to commence a new life, like that of a newly born infant.

The second year was devoted to a total silence, or voluntary abstinence from all acquisition of knowledge, except what the candidate could think out for himself. In other words, it was devoted to silent meditation.

In the third year he was enabled to begin the contemplation of the facts of his pre-existence and the after existence, in their relations to his then existence, and to understand the true object of existence as a whole.

In the fourth year the aspirant to philosophical wisdom purified himself from every contamination of the use of food that the Sage (Pythagoras) had set down as unfit to be eaten.

In the fifth year, having purged the mortal body, he began to sit, lie down, or stand as directed by his spirit attendants; in order to develop his mediumship for the occurrence of spiritual phenomena through it.

In the sixth year the phenomena that occurred were divided, as you divide them, into two classes, to wit: mental and physical. The purpose of this was to determine whether the most striking phenomena that occurred through each candidate were mental or physical.

In the seventh year, test experiments were made to ascertain whether the aspirant was best qualified for the occurrence of the mental or physical class of phenomena; or whether competent for the occurrence of both classes combined.

Apollonius of Tyana was found to be remarkably qualified for the occurrence of both mental and physical phenomena through his mediumship, and thus being fully developed for both classes of phenomena in an equal degree, he was authorized to act in both capacities, those of mental and physical mediumship. Thus duly initiated into the Pythagorean Order of Philosophy, he began to teach; but like most sensitives, he desired to teach his doctrines in seclusion. The teachings which first made Apollonius of Tyana known will be recounted to you by the spirit of King Phraortes of Taxila. He will tell you when and where it occurred, for these communications are given under the control of spirits who can and will explain everything so exactly that no learning can overthrow what is herein given. Now, Apollonius of Tyana was, as I know from personal observation and knowledge, the Jesus of Nazareth of the Christians, and this was fully established by the subsequent writings of Saturninus of Antioch, Basilides of Alexandria, and Valentinus of the same city, all Gnostics, and those who followed them in the second and third centuries. Those writings, if in existence, will prove that Apollonius was the Jesus of the Christians in after times. I have no intention to prove to you that truth is greater than falsehood, for the time has come when truth must and will assert itself. What I have told you is true, and this will be established beyond all doubt by the evidence yet to be given, if not already so established. Oh! how I have longed for and desired the time to come when I could obtain the chance to testify that Apollonius of Tyana, whose memory and renown of was killed through Eusebius at the Council of Nice, was the real Jesus of modern Christianity. I was Euxenus of Heraclea in Pontus.

[Having said this the spirit asked to take our hand, and in the most pathetic and earnest manner thanked for the work we were doing to enable the spirit workers to get the truth before suffering and deceived humanity. We can find little historical mention of Euxenus; for, although the Pythagorean preceptor of Apollonius of Tyana, undoubtedly the greatest spiritual medium the world has ever known, his memory and services have been buried in the same obscurity that has prevented the true merits of his great pupil from being known to after ages. We feel it a great privilege to be permitted to do justice to the memory, the lives and labors of these truly great, learned and useful benefactors of humanity. We will give all we can find in relation to Euxenus. Smith's Dictionary of Greek and Roman Biography says of him:

"Euxenus, was the instructor of Apollonius of Tyana, in Pythagorean philosophy, of which he is said to have possessed a very competent knowledge." (Philostatus's Life of Apoll. 1, 7.)

In the article Apollonius of Tyana, the Biographie Universelle says of Euxenus:

His father, also, named Apollonius, and one of the richest citizens of Tyana, sent his son to him, at the age of fourteen years, there to study, the Phœnician Euthydemus, grammar and rhetoric. Discontented with the luxury and idleness of the citizens of Tarsus, Apollonius obtained permission from his father to withdraw with him to Ægea, a town a short distance from Tyana. He there studied the different philosophi-

cal doctrines, and attached himself of preference to the Pythagorean philosophy. He had for his master, Euxenus of Heraclea in Pontus. But this man did not practice the principles that he taught; and Apollonius, whose soul was full of austere thought, left him as soon as he had learned all he could of him."

This mention of Euxenus is taken from the Life of Apollonius, by Philostratus; and but for that mention of him no one would know that such a man as Euxenus of Heraclea ever lived. Although we, some time ago, gave a sketch of the life of Apollonius, we feel that we can lay before our readers nothing more interesting than the following account of him as condensed in the article which we have in part translated from the Biographie Universelle.

"Firmly resolved to live according to the strict rules established by the founder of his sect, Apollonius went to reside in the temple consecrated to Æsculapius, and which was famous for the miracles that the god of health there performed upon the sick. He abstained, according to the institutions of Pythagoras, from all animal food, and lived only on fruits and herbs, drank no wine, and wore only linen garments, avoiding the use of all substances of an animal nature. He went about with naked feet, and allowed his hair to grow. The priests of the temple found him to possess talents and a disposition that merited cultivation in their school; and they initiated him in their mysteries. They went so far as to say that Æsculapius, himself, rejoiced to have Apollonius as a witness of his marvellous cures. At that time it is not said that he attempted to do anything that was miraculous. He only used the intervention of the gods, to give greater force to his moral instructions. * * * Upon the death of his father, Apollonius went to Tyana to bury him, reserved to himself only a small portion of his inheritance, and returned to Ægea, where he formed a school of philosophy. It was at that time that he succeeded in leading his older brother back to the ways of rectitude and virtue, to whom he gave the greater part of his fortune. In order to complete his novitiate and to obtain the title of Pythagorean, he at once subjected himself to the five years' silence prescribed by Pythagoras to his disciples. During that period he visited several cities of Pamphylia and Cilicia, without speaking a word."

Such was the philosophical system of Euxenus the teacher, and Apollonius the pupil, of the school of Pythagoras, in the early part of the first century of the so-called Christian era. The spirit of Euxenus of Heraclea tells us that in the first century before the supposed birth of Jesus, that Platonism, and what was afterwards called Gnosticism, was almost identical in their teachings. This was undoubtedly the case, as any impartial inquirer into the doctrines of the Oriental and Grecian philosophies will be forced to admit. They were, as the spirit tells us, scientific religions as contra-distinguished from theological speculative religions; and not the metaphysical abstractions that modern interpreters of their literal meaning, would lead their followers to believe. The writings of Apollonius of Tyana were undoubtedly well known as late as the early part of the third century, and were regarded with religious veneration by many of the brightest minds of that early period of the so-called Christian era. When the scheme was formed to establish the Christian church, as the representative of an entirely new and original religion, it became necessary to destroy his writings and suppress his teachings, and this the priesthood sought to do, and did, by every means that was in their power. The spirit is therefore correct, in all probability, when he says: "The doctrines of Apollonius, as they appeared in his genuine work, perished in the first crusade against the contents of the Alexandrian Library." On this point, a writer in the Encyclopædia Britannica says:

"In 389 or 391 an edict of Theodosius ordered the destruction of the Serapeum," (the remaining Library at Alexandria,) "and its books were pillaged by the Christians. When we take into account the disordered condition of the times, and the neglect into which literature and science had fallen, there can be little difficulty in believing that there were but few books left to be destroyed by the soldiers of 'Amr'."

Will any Catholic or Protestant prelate, priest or clergyman tell us why the Christian emperor, Theodosius the First, should have ordered the destruction of the Serapeum Library of Alexandria, if not to destroy the evidence it contained of the spurious nature of the Christian religion and its heathen philosophical origin? We venture to say they dare not attempt a public answer to that pregnant question.

If, as the spirit tells us, he was licensed by the emperor, Augustus Cæsar to teach the Pythagorean philosophy, it would seem that that great Roman ruler was himself a follower of Pythagoras, and not so the Roman priesthood. The latter, the spirit of Euxenus tells us, did not attempt to discuss with him the respective merits of their teachings, nor did they dare to question the truth of his teachings. The spirit further tells us that he had never regretted teaching the seven Pythagorean principles, or the seven periods of purification, prescribed by Pythagoras. The probation of silence, has for some reason been supposed to have been for five years. We have no means of knowing how correctly the spirit has stated the objects and uses of the seven periods of purification, but certainly nothing could be more rational and consistent than the spirit's statement regarding them. As none of the writings of Pythagoras have come down to us in an authentic form, and as much connected with the teachings of Pythagoras was esoteric or hidden, it is remarkable that so clear and beautiful a version of them should have been given by the spirit of Euxenus, the preceptor of Apollonius of Tyana,

through a medium who knew nothing of the Pythagorean philosophy or its system of initiation.

But the communication becomes all the more important, to Spiritualists especially, when we have so much reason to believe that Pythagoreanism was nothing more nor less than a philosophical system of observances intended to develop what we now call spiritual mediumship to its highest perfection; such being the direct, and, we have no doubt, the truthful testimony of the spirit of Euxenus. We feel that we can do no greater favor than to give, in this connection, the following account of Pythagoras by Prof. G. H. Holmes, LL.D., in McClintock and Strong's Cyclopædia of Theological Literature. He says:

"The details of the life and opinions of Pythagoras, as transmitted to us by the ancients, are so confused and contradictory, and are so blended with fantastic fables, that it is impracticable to extract from them a plain, trustworthy and consistent account. The founder, in a remote age, of a secret society at once religious and political, philosophical and scientific, afforded an apt frame on which to hang the exaggerations of admiring disciples and the credulous fancies of his own and of other generations. We have no authentic remains and no contemporary memorials of the Samian philosopher. * * *

"The birth of Pythagoras is placed by Mullach in the first year of the 43d Olympiad (B. C. 608), on the strength of a legend reported by Eratosthenes and cited by Diogenes Laertius. The same date is deduced from a statement made by Antiochus and preserved by Clemens Alexandrinus. The nativity of Pythagoras is brought down nearly forty years later by accepting the declaration of Aristoxenus that he left Samos at the age of forty, in the reign of Polycrates. The only safe conclusion is that the philosopher began to flourish in the second half of the sixth century before Christ."

"The birthplace of Pythagoras, if less doubtful than the date of his birth, has been more variously determined. * * * He is usually designated the Samian."

"There is no agreement in regard to the paternity of Pythagoras. The accepted tradition presents him as the son of Mnearchus; Justin, however, names his father Demaratus. * * *

"These confusions and perplexities are noticed, not with any desire of exhibiting the numerous opinions which prevailed in relation to the birth of Pythagoras, but to show how uncertain and unauthenticated, even in antiquity, were those points in his history, which were least apt to provoke diversity of statement. * * *

"Tradition has been wholly unrestrained in relating the education of Pythagoras. Several teachers have been assigned to him. He is said to have been placed by his uncle Zoilus under the charge of Pherecydes in the island of Lemnos. He is reported to have afterwards attached himself to Hermodamas or Leodamas, the grandson of Creophylus, the cyclic poet. He is alleged to have been the pupil of Thales, of the Milesian Anaximander, and of the Cretan Epimenides, who is a more shadowy person than himself. The true significance of this combination of names may probably be found in the disposition of later times to regard Pythagoras as instructed in all the learning of the Greeks. Yet the accumulation of Hellenic knowledge was not considered a sufficient equipment for his career. He is supposed to have set out, while still young, on extensive travels through the Oriental world, just as the mediæval sages were believed to have gathered their stores of learning from the Saracenic schools in Spain and in the East."

"Egypt seems to have been the first foreign country visited by Pythagoras. He is said to have been commended to Amasis by a letter from his friend Polycrates, and to have remained in the country long enough to acquire all the wisdom of the Egyptians—their language, arithmetic, geometry, religious rites, etc. During his stay, he is alleged to have been captured by the Persian armies of Cambyses, and to have received the instruction of the Magi; he is also said to have studied astrology with the Chaldeans, and to have received from the Brahmins in India their peculiar doctrines. This last imagination is apparently a late deduction from the correspondence of the Pythagorean metempsychosis with Hindoo tenets. Herminippus and Porphyry ascribe to him also studies among the Jews. He may have visited Crete, and there is no improbability in the supposition that anxiety to note the institutions of Lycurgus may have carried him to Sparta."

"After a long and uncertain absence, Pythagoras returned to Samos, and opened a school, at the request of his countrymen, for the dissemination of the marvels of learning which he had collected in his extensive travels. His pupils were few and listless, and his method of teaching—by signs and symbols—irritated rather than enlightened his acolytes. To those journeys may be assigned his appearance at the Olympic games, and his celebrated invention of the name 'Philosopher' though this is also referred to a conversation with the tyrant of Phlius, and probably did not originate with him."

"Having by these journeys, by frequent intercourse with the divinities, by the pretension of a divine origin and of miraculous gifts, and also by the admiration excited in the congresses of men, extended and heightened his reputation, Pythagoras came back to Samos, and reopened his school under brighter auspices than before. He gave public instruction in ethical and political philosophy, and freely responded to those who consulted him in regard to the government of the island. But, besides conducting the public academy, he provided a retreat for those who sought and were deemed worthy of more recondite education. Here he spent much of the night, as well as of the day, in esoteric instruction, and especially in teaching the wonders of mathematical science. He added the arts of the charlatan to the learning of the scholar and the wisdom of the sage. * * *

"The high and various endowments of Pythagoras, real and fictitious, rendered him singularly successful in the institution of his school at Crotona, (Italy). The most important, the most credulous, or the most zealous of his pupils were constituted as a secret society, were subjected to the most stringent discipline, and to the most absolute obedience to their inspired teacher. According to some traditions, the property of all were surrendered for the common use."

"The society seems to have been divided into two classes: the more advanced, or esoteric, and the neophytes, or exoteric."

"The candidates for admission were carefully

scrutinized, and great attention was paid to physiognomy, and the external indications of moral and mental qualities. If accepted, they had to pass through a long period of probation. It was credited in after-times that they had to maintain silence for five years; that, during this period, they were not allowed to behold the face of the master; and that they were required to undergo other tests of fitness for membership. Silence, or the government of the tongue, was prescribed as earnestly as by St. James; but the length and degree of the silence required were not uniform in all cases. The fellows of the guild received instruction in all the knowledge then existent, either directly from the scholar himself, or through the intervention of his more instructed pupils. The esoteric studies have been differently supposed to have been the political theories and the political projects of Pythagoras, and the mystic religious rites, or *orgies*, which rendered the society a theosophic sect; they were probably the latter."

"The publication of the characteristic Pythagorean doctrines was absolutely prohibited; and when these were published by Philolaus, in a later age, the procedure was regarded as a grave infraction of Pythagorean proprieties. Daily self-examination, which presupposes habitual meditation, was a constant requirement. * * *

"Gathering from the unsatisfactory materials that remain the distinctive doctrines of Pythagoras, they appear to be these: The soul is, in its nature, immortal, and akin to divinity. It consists of two parts; the rational, which is alone immortal; and the sensuous, or irrational, which is ultimately mortal. Plants possess the latter. In this distinction may be found the germ of the Aristotelean dogma of three souls; the intelligent, the animal, and the vegetative. The rational soul is pure; the irrational, impure, because immersed in matter; both are united in man. The former attests his divine nature and origin; the latter guides and governs his material frame, with which it is united in life, and through which it is diffused. Death is the withdrawal of this complex soul from the corporeal involution in which it has been enclosed, and which it has animated. The spirit, thus released, dwells in the circumambient air, retaining, in shadowy guise, its former shape, visible as a ghost, or intervening in the affairs of men through dreams and other influences. Souls that have divested themselves in life of the taint of their irrational companion, and of their corporeal environment, enter into enduring bliss, and become wholly divine, apparently without loss of individual nature. Souls not liberated from the vices and passions of the lower soul, or from the impurities and temptation of their material vesture, float for a time in the air, tormented by the Furies and the ministers of vengeance, till they are allowed a new trial, and are subjected to a new ordeal, by passing into new bodies, human or bestial. The air is always full of souls, undergoing the penal consequences of their sins, and awaiting their descent into new bodies. This is the noted metempsychosis of Pythagoras, which is usually conceived to have been of Hindoo origin, but is often referred to an Egyptian source, though having little correspondence with the metempsychosis or the anacatastasis of Egyptian mythology. It is much more reasonable to consider it a philosophical adaptation of the primitive beliefs in regard to spiritual existence after death."

We have given more than enough to show that Pythagoras was to all intent and purposes a Spiritualist, and knew all the facts and truths that have been so recently and generally established by the returning spirits who control modern media. The account given by spirit Euxenus of the probation and initiation of the Pythagoreans is entirely consistent with the historical facts, if not fully confirmed by them."

But the most significant part of this testimony of Euxenus is the statement, that Apollonius of Tyana was "remarkably qualified for the occurrence of both mental and physical phenomena through his mediumship, and thus being fully developed for both classes of phenomena in an equal degree, he was authorized to act in both capacities." And that, "duly initiated into the Pythagorean order of philosophy, he began to teach." The reference to Phraortes, king of Taxila, as cognizant of the earliest renown of Apollonius, has relation to the following circumstances. While Apollonius was on his way from Babylon to India, he visited king Phraortes, of Taxila. "That prince," says the Biographie Universelle, "overwhelmed him with kindness, and gave him a letter to the chief of the philosophers, or Indian Gymnosophists, which was couched in these terms:

"The king Phraortes, to his master Iarchas, and to the sages who are with him:

"Apollonius, a very wise man, who thinks you are wiser than himself, comes to see you to derive knowledge from your wisdom. Share with him freely all that which you know, and be assured that your instructions will not be lost. He is the most eloquent of men, and has an excellent memory. His companions also merit your good welcome, since they know how to love such a man."

We will await the promised communication from the spirit of Phraortes with great interest. Euxenus who resided at Ægea during the time when it is said Jesus was on earth, tells us, that he knows from personal knowledge, that Apollonius, his contemporary and pupil, was the same who afterwards was considered the Jesus of Nazareth of the Christians, and that this fact was fully established by the subsequent writings of Saturninus, Basilides and Valentinus, the Gnostic followers of Apollonius. We have already so fully treated of, not only the analogy of the teachings of Apollonius with the teachings of the Christian scriptures, so-called, but of their substantial identity one with another, that we need not repeat our criticisms upon that point. We can well understand how Euxenus should have so long and strongly desired to come back to earth to vindicate the name and fame of his great mediumistic pupil; and we are no less gratified that his desire was at last effected through Mr. James, and that we are able to promulgate his testimony far and wide through the columns of MIND AND MATTER.